



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 8

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

A Further Explanation of “Their
Goings Forth to Their Journeys, and
Their Journeys to Their Goings Forth”



Adam Kadmon, G-d’s Supreme Will that the Sefiros exist, is the “going forth” (motza), the source, of all souls. Moshe “wrote” its light into the soul through the Torah, bringing down the source’s self-nullification, so that the soul’s journeys can rise back to that source and even beyond it, to the Infinite Light.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

Adam Kadmon, G-d's Supreme Will that the Sefiros exist, is the "going forth" (motza), the source, of all souls. Moshe "wrote" its light into the soul through the Torah, bringing down the source's self-nullification, so that the soul's journeys can rise back to that source and even beyond it, to the Infinite Light.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

The maamar further explains Numbers 33:2: "Moshe wrote their goings forth to their journeys by the mouth of Havayah, and these are their journeys to their goings forth." It first measures every level against the Infinite Light: Adam Kadmon counts only as "Adam of Beriah," and the true "Atzilus" of the whole scheme is the Infinite Light itself. Adam Kadmon is G-d's will that there be ten Sefiros, and since His will is at once reality, the Sefiros exist within it, wholly nullified, before they are drawn down as revealed light ("Let there be light, and there was light"). Light from so high a source reaches the worlds only as "reaching and not reaching," which is why the desert journeys alternated between encamping and setting out. The forty-two journeys are the seven attributes, each of six, rising to Adam Kadmon, carried by the Levites after the Kohanim's drawing down. "Moshe wrote" is the drawing of the "seal of truth," Chochmah, into the soul through the Torah, giving it power over the body. "Their journeys to their goings forth" is the ascent back, which may reach higher than where the descent began.

OUTLINE

- 1 Measuring every level against the Infinite Light** ¶1-3
Adam Kadmon is only "Adam of Beriah"; the true "Atzilus" of the whole scheme is the Infinite Light, revealed from concealment, while Adam Kadmon, with its ten Sefiros, is already "something from nothing."
- 2 Adam Kadmon as the Supreme Will** ¶4-9
The worlds form one Name Havayah, with Adam Kadmon as the tip of the yud. Adam Kadmon is G-d's will for exactly ten Sefiros, which already contains them ("Let there be light") before they are drawn down ("and there was light"); He "calls the generations from the head."
- 3 The kav, the encompassing light and the feet of Adam Kadmon** ¶10-11
Why Adam Kadmon is called "head" and the Sefiros "generations." How a "Malchus" can be spoken of in the Infinite Light: the kav breaks through the tzimtzum, while the encompassing light above it is the true supernal Atzilus. Adam Kadmon's "feet" reach the bottom of Asiyah because the will includes everything.

- 4 Journeying and encamping: reaching and not reaching** ¶12-13
- Light from Adam Kadmon can only “reach and not reach,” hence encamping and setting out. The journeys are ascent through the Levites, preceded by drawing down through the Kohanim. Forty-two is seven attributes times six, rising to the source, unlike the forty-nine days of the Omer, which draw down.
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- 5 “And Moshe wrote”: the seal of truth** ¶14-18
- Writing binds the spiritual to the physical. G-d’s seal is truth, Chochmah, which relative to the Infinite Light is only “action.” Moshe drew the light into the tikkun “and truth” and into Z’eir Anpin (“Grant truth to Yaakov”), giving Israel the power to subdue the kelipos, as Torah study does for the soul.
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- 6 “Their goings forth”: the source drawn into the soul** ¶19-22
- Motza means source: Adam Kadmon, the source of all souls. Through the Torah, which clothes the Supreme Will, Moshe drew its self-nullification into souls in bodies, so that they could rise above “the mouth of Havayah” to “what comes forth from the mouth.”
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- 7 “Their journeys to their goings forth”: the ascent** ¶23-24
- The return ascent to the source, like rising fire. A gloss reads “wrote” as drawing the soul’s engraved root into its written life in the body. The ascent, through the heart’s longing and the Name of Forty-two, may reach higher than the descent, even the Infinite Light.
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KEY CONCEPTS

Adam Kadmon אדם קדמון

The primordial level above all four worlds, represented by the tip of the yud. Here it is G-d’s Supreme Will that the ten Sefiros exist, which includes them all and is the source (“going forth”) of all souls; relative to the Infinite One it is only “Adam of Beriah.”

The general Atzilus אצילות דכללות

When all levels are measured against the Infinite Light, “Atzilus,” a revelation of what was hidden rather than a new creation, is the Infinite Light itself, above Adam Kadmon.

The Will of all wills רעוא דכל רעוין

A Zohar phrase for the supreme will, which the maamar identifies with Adam Kadmon: the root will from which every particular divine will comes, in which the Sefiros exist wholly nullified before they are revealed.

Reaching and not reaching משי ולא משי

Light too great for any vessel touches and at once withdraws, again and again. Unlike the returning surrounding light, it never leaves for good, and so the vessel can bear it.

The kav קו

The thin line of the Infinite Light that breaks through the tzimtzum and shines into Adam Kadmon: the Infinite Light itself, yet only a glimmer, not counted among the ten Sefiros.

The Name of Forty-two Letters שם מ"ב

The Name of ascent, which “ascends and does not descend.” It corresponds to the forty-two journeys, seven attributes of six aspects each, without the seventh aspect, the one through which a thing is revealed below.

The seal of truth חותמו של הקב"ה אמת

G-d’s “seal” is truth, Chochmah, and specifically the tikkun “and truth,” the shining face. Moshe’s “writing” is drawing the Infinite Light into it and from there to Israel through the Torah.

Self-nullification ביטול

In their source the souls exist in complete nullification. Drawing from that source brings this bittul into the soul in the body, giving it mastery over the body.

SECTION 1 • 11-3

Measuring every level against the Infinite Light

1 ביאור עוד לענין מוצאיהם¹ למסעיהם ומסעיהם למוצאיהם². הנה א"ק [אדם קדמון] נקרא אדם דבריא^{3,4} ועקודים נקודים או ע"י [עתיק יומין] וא"א נקרא אדם דיצירה. וכללות האצילות נקרא אדם דעשייה.

A further explanation of the matter of “their goings forth to their journeys” and “their journeys to their goings forth.” Now, Adam Kadmon is called “Adam of Beriah”; and Akudim, Nekudim, or Atik Yomin and Arich Anpin, are called “Adam of Yetzirah”; and Atzilus as a whole is called “Adam of Asiyah.”

The maamar returns to the verse “And Moshe wrote their goings forth to their journeys by the word of Havayah, and these are their journeys to their goings forth” (Numbers 33:2), and begins with a scale that measures every level against the Infinite Light. On that scale even Adam Kadmon, the primordial level above all the worlds, counts only as “Adam of Beriah”; the stages that come between them (Akudim and Nekudim, or Atik Yomin and Arich Anpin) count as “Adam of Yetzirah”; and Atzilus as a whole counts as “Adam of Asiyah.”

ובח"י אצילות אינו אלא בח"י אור אין סוף⁵ כו' [ר"ל] [רוצה לומר] מאחר שבדרך כללות העולמות נקרא גם א"ק [אדם קדמון] שלמעלה מעלה מהאצילות בשם בריאה.

And the level of Atzilus is nothing but the level of the Infinite Light (Or Ein Sof), etc. [That is to say: since, in terms of the worlds as a whole, Adam Kadmon too, which is far, far above Atzilus, is called by the name Beriah,

On this scale the place of “Atzilus” is taken by nothing less than the Infinite Light itself. A bracketed gloss begins here and states the difficulty: in the overall scheme even Adam Kadmon, far above the ordinary Atzilus, is called “Beriah.”

א"כ מהו הבח"י שבכללות העולמות הנקרא אצילות מה שלמעלה מבח"י הבריאה דכללות שהוא א"ק [אדם קדמון] וע"ז אמר שבח"י אצילות הוא זהו בח"י אור א"ס.⁶

if so, what is the level within the worlds as a whole that is called Atzilus, that which is above the level of the general Beriah, which is Adam Kadmon? And about this he said that that level of Atzilus is the level of the Infinite Light.

So which level of the overall scheme is the “Atzilus” above that general Beriah, Adam Kadmon? The gloss answers from the main text: that higher Atzilus is the Infinite Light itself.

2 והענין הוא שאצילות הוא מלשון ויאצל⁷ כו' שאינו רק מההעלם אל הגילוי משא"כ בריאה התחדשות יש מאין וכמ"ש מזה בביאור ע"פ ואלה המשפטים.⁸

And the explanation is that "Atzilus" is from the expression "and He drew off (vayatzel)," etc., which is only [a movement] from concealment to revelation; whereas Beriah is a new coming into being, something from nothing, as is written about this in the explanation on the verse "And these are the ordinances."

The word Atzilus comes from vayatzel in Numbers 11:25, where G-d "drew off" some of the spirit that was on Moshe and gave it to the seventy elders: nothing new was made; what was in Moshe was passed on and revealed. So Atzilus means bringing what already exists out of concealment into revelation, whereas Beriah means the creation of something new, "something from nothing."

ולכן המשכת והתגלות הקו מאור א"ס זהו אצילות מההעלם אל הגילוי שמתחלה היה האור כלול במאור

Therefore the drawing forth and revelation of the kav (line of light) from the Infinite Light is Atzilus, from concealment to revelation; for at first the light was included in the luminary,

For this reason the kav, the ray drawn from the Infinite Light after the tzimtzum, is "Atzilus" in the overall sense: it is the Infinite Light itself, revealed, not a new creation. Before it was revealed it was contained in its source, as light is contained in the luminary.

דהיינו מארז"ל [מאמר רבותינו זכרונם לברכה] עד שלא⁹ נברא העולם היה הוא ושמו בלבד¹⁰ וכמו זיו השמש כשהוא כלול בתוך גוף השמש עד"מ.

that is, the saying of our Sages, of blessed memory, "Before the world was created, there was He and His Name alone"; and like the radiance of the sun when it is included within the body of the sun, by way of analogy.

That earlier state is what the Sages describe: before the world was created "there was He and His Name alone," the light ("His Name") being included in Him. The analogy is the sun's radiance while it is still within the body of the sun, before it shines out.

3 ואח"כ נאצל ונמשך להיות גילוי הזיו. זהו המשכה מהעולם אל הגילוי ולכן נק' אצילות, ועמ"ש מענין אצילות בביאור ע"פ ונקדשתי בתוך בניי [בני ישראל] גבי צמצם שכינתו כו' משא"כ א"ק [אדם קדמון] שהוא כולל ע"ס [עשר ספירות] נקרא בריאה יש מאין.

And afterwards it was emanated and drawn forth to become the revelation of the radiance. This is a drawing forth from concealment to revelation, and therefore it is called Atzilus. And see what is written on the matter of Atzilus in the explanation on the verse "And I shall be sanctified in the midst of the children of Israel," regarding "He contracted His Shechinah," etc.; whereas Adam Kadmon, which includes the Ten Sefiros, is called Beriah, something from nothing.

Afterwards the light was "emanated," drawn out as revealed radiance; since nothing new came to be but only what was hidden was revealed, it is called Atzilus. By contrast Adam Kadmon, which already includes the Ten Sefiros (a defined and structured existence), counts as Beriah, something from nothing, relative to the Infinite Light. The gloss also points to the maamar's explanation of "And I shall be sanctified," where tzimtzum ("He contracted His Shechinah") is discussed.

SECTION 2 • 14-9

Adam Kadmon as the Supreme Will

4 ועמ"ש מזה בביאור ע"פ את שבתותי תשמרו]. וביאור הענין הנה נודע ג"כ דבדרך כלל א"ק [אדם קדמון] ואב"ע [ואצילות בריאה יצירה עשיה] הן שם הוי" אחת

And see what is written about this in the explanation on the verse "You shall keep My Shabbosos." And the explanation of the matter: it is also known that, in general terms, Adam Kadmon and Atzilus, Beriah, Yetzirah and Asiyah are one Name Havayah,

The gloss ends with a further pointer to the explanation on "You shall keep My Shabbosos." The main text then explains its opening claim: all the levels together, Adam Kadmon and the four worlds, form one Name Havayah.

שהוא בחי עשר ספירות היינו יו"ד הוא חכמה והוא בחי עולם האצילות, ה' הוא בחי בינה והיא בחי בריאה.

which is the level of the ten Sefiros: that is, the yud is Chochmah, and it is the level of the World of Atzilus; the hei is the level of Binah, and it is the level of Beriah.

Each letter of the Name stands for a Sefirah and a world: the yud is Chochmah and the World of Atzilus, and the first hei is Binah and the World of Beriah.

5 וי וי"ק [וי קצוות] יצירה. ה' אחרונה מלכות והיא בחי עשייה. ובחי כתר דכללות הוא א"ק [אדם קדמון] ונקרא קוצו של יו"ד

The vav, the six extremities (vav ketzavos), is Yetzirah. The final hei is Malchus, and it is the level of Asiyah. And the level of the general Keser is Adam Kadmon, and it is called "the tip of the yud,"

The vav, whose value is six, stands for the six emotive Sefiros and the World of Yetzirah; the final hei is Malchus and the World of Asiyah. Above them all, the Keser of the whole scheme is Adam Kadmon, represented by the small tip (kotz) at the top of the yud.

והוא כולל כולם¹¹ כמ"ש בשע"ק [בשערי קדושה] ח"ג [חלק ג'] שער א' ובע"ח [ובעץ חיים] שער מ"א פ"ד, ופי' הדבר הוא כי

and it includes them all, as is written in Sha'arei Kedushah, Part III, Gate 1, and in Etz Chaim, Gate 41, chapter 4. And the explanation of the matter is that

That tip includes all the letters. Rabbi Chaim Vital writes in Sha'arei Kedushah that the tip of the yud, Adam Kadmon, includes them all and holds the root of the four worlds, and the text also cites Etz Chaim, Gate 41, chapter 4. The maamar now explains in what sense it includes them.

הנה אור א"ס ב"ה כשמו כן הוא אין לו תחלה ותכלה והיה יכול להתהוות ממנו ספירות לאין קץ ותכלית.

the Infinite Light, blessed be He, is as its name: it has no beginning and no end, and Sefiros without end or limit could have come into being from it.

The Infinite Light is truly without limit, as its name says, so Sefiros without number could have come from it. That there are exactly ten therefore needs a reason.

6 ואעפ"כ [ואף על פי כן] הרי לא נתהוו רק עשר ספירות. והיינו משום שכך עלה ברצונו להיות רק עשר ספירות ובחי רצון העליון זה של א"ס ב"ה להיות התהוות ע"ס [עשר ספירות] נקרא א"ק [אדם קדמון], וכנודע מענין

Nevertheless, only ten Sefiros came into being. This is because it so arose in His will that there be only ten Sefiros; and this level of the Supreme Will of the Infinite One (Ein Sof), blessed be He, that the Ten Sefiros come into being, is called Adam Kadmon. As is known from the matter of

Only ten Sefiros came into being because G-d willed exactly ten. This specific Supreme Will, that there be ten Sefiros, is what is called Adam Kadmon: not a separate entity but the will that defines them.

כי לא מחשבותי מחשבותיכם¹² דכאשר עלה ברצונו להוות ולהאציל י"ס [י' ספירות] מיד נתהוו והן כלולות ברצון העליון הזה וכמ"ש מזה בביאור ע"פ יונתני.

“For My thoughts are not your thoughts”: that when it arose in His will to bring into being and to emanate ten Sefiros, they immediately came into being, and they are included in this Supreme Will; as is written about this in the explanation on the verse “My dove.”

“My thoughts are not your thoughts” (Isaiah 55:8): for a person, deciding and doing are two steps, but when G-d wills, the thing exists at once. So the ten Sefiros were already present, included within that will. The text refers to its explanation on “My dove” for more.

7 וז"ש [וזהו שכתוב] בע"ח [בעץ חיים] ושע"ק [ושעתיקא קדישא] הנ"ל דא"ק [דאדם קדמון] שהוא הכתר כולל כל העולמות¹³ אבי"ע [אצילות בריאה יצירה עשה] שהן ע"ס [עשר ספירות] חכמה אצילות כו' עד מלי עשייה וא"ק [ואדם קדמון] שהוא הכתר כולל כולם והיינו להיות

And this is what is written in Etz Chaim and Sha'arei Kedushah mentioned above: that Adam Kadmon, which is Keser, includes all the worlds of Atzilus, Beriah, Yetzirah and Asiyah, which are the Ten Sefiros, Chochmah [being] Atzilus, etc., down to Malchus [being] Asiyah; and Adam Kadmon, which is Keser, includes them all. And this is because

This explains the statement of Etz Chaim and Sha'arei Kedushah that Adam Kadmon, the Keser, includes the four worlds, which are the ten Sefiros from Chochmah (Atzilus) down to Malchus (Asiyah).

כי א"ק [אדם קדמון] שהוא הכתר היינו רצון עליון מה שעלה ברצונו להוות ע"ס [עשר ספירות], ומאחר דכי לא מחשבותי מחשבותיכם¹⁴ שע"י שעלה ברצונו מיד נתהוו א"כ זהו הענין שא"ק [שאדם קדמון] שהוא הכתר כולל כל הע"ס [העשר ספירות] בו.

Adam Kadmon, which is Keser, is the Supreme Will: that it arose in His will to bring the Ten Sefiros into being. And since “My thoughts are not your thoughts,” so that through its arising in His will they immediately came into being, then this is the meaning of Adam Kadmon, which is Keser, including all the Ten Sefiros within it.

Adam Kadmon is G-d's will to bring the ten Sefiros into being, and since His will is at once their existence, all ten are contained in it. That is the sense in which Keser “includes” them.

8 ואחר כך נתהוו להיות י"ס [י' ספירות] ממש בגילוי ואז יכול להיות מהם השפעה משא"כ בעוד שהם כלולות בא"ק [באדם קדמון] ברצון העליון לא היה אפשר להיות מהם השפעה כו'

And afterwards they came into being as actual ten Sefiros, in revelation, and then a flow of influence can come from them; whereas while they are included in Adam Kadmon, in the Supreme Will, it was not possible for a flow of influence to come from them, etc.

Afterwards the Sefiros came into being as distinct, revealed Sefiros, and only then could they give forth influence to what is below them. While they were contained within the Supreme Will, they could give nothing.

[כי שם הם בבחי' אין וביטול, ועל דרך מ"ש בד"ה אז ישיר משה ובנ"י [ובני ישראל] כפ' בשלח מענין עלמא דאתכסא שהם בטלים במציאות במקורם כו']

[For there they are in the state of nothingness and self-nullification (bittul); along the lines of what is written in the discourse beginning "Then Moshe and the children of Israel sang," in Parshas Beshalach, on the matter of the "hidden world" (alma de'iskasya), that they are nullified in their very existence within their source, etc.;

A new bracketed gloss gives the reason: within Adam Kadmon they exist as ayin, "nothingness," wholly nullified. It compares the discourse "Then Moshe and the children of Israel sang" in Torah Ohr, Beshalach, on the "hidden world" (alma de'iskasya), where things are nullified in their very existence within their source.

ובד"ה וירא ישראל¹⁵ מענין שיש ב' שמות הוי" א' הוא בחי' שם הוי' דלתתא המהוה כו'

and in the discourse beginning "And Israel saw," on the matter that there are two Names Havayah: one is the level of the lower Name Havayah, which brings into being, etc.;

It also compares the discourse "And Israel saw," which speaks of two Names Havayah. The lower Havayah is the one that brings the worlds into being.

ב' שם הוי' דלעילא והוא בחינת רצון עלה במחשבה להיות הוי' דלתתא להוות העולמות ע"ש.

the second is the higher Name Havayah, and it is the level of will: it arose in thought that there be the lower Havayah, to bring the worlds into being. See there.

The higher Havayah is the level of will, the will that arose in G-d's "thought" that there be a lower Havayah to create the worlds.

9 ולפמשי"כ [ולפי מה שכתוב] שם הוי' דלתתא היינו ע"ס [עשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] יו"ד חכמה אצי"כ עד ה' אחרונה מלי עשייה. ושם הוי' דלעילא היינו בחי' רצון עליון א"ק [אדם קדמון] שכולל בתוכו ע"ס [עשר ספירות] דאבי"ע [דאצילות בריאה יצירה עשיה] כנ"ל.

And according to what is written [here], the lower Name Havayah is the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah: the yud, Chochmah, Atzilus, etc., down to the final hei, Malchus, Asiyah. And the higher Name Havayah is the level of the Supreme Will, Adam Kadmon, which includes within it the Ten Sefiros of Atzilus, Beriah, Yetzirah and Asiyah, as mentioned above.

Applied here: the lower Havayah is the ten Sefiros spread through the four worlds, from the yud (Chochmah, Atzilus) to the final hei (Malchus, Asiyah). The higher Havayah is Adam Kadmon, the Supreme Will that includes them all.

ועי' בע"ח [בעץ חיים] שמ"א ספ"ד [סוף פרק ד'] הנ"ל, ועמ"ש עוד מהענין הנזכר שהיה יכול להיות התהוות ספירות אין קץ. בביאור ע"פ יביאו לבוש מלכות.¹⁶

And see Etz Chaim, Gate 41, end of chapter 4, mentioned above; and see what is written further on the matter mentioned, that there could have been a coming into being of endless Sefiros, in the explanation on the verse "Let them bring royal apparel."

The gloss points again to Etz Chaim, and to the explanation on "Let them bring royal apparel" (Esther 6:8) for more on the possibility of endless Sefiros. The gloss ends here.

אבל מ"מ היו מציאותם והתהוותם ממש ברצון העליון. וזהו שנאמר יהי אור ויהי אור. פי' יהי אור היינו התהוות האור קדמאה בהתכללותו בא"ק [באדם קדמון].

But nevertheless, their existence and their coming into being were truly in the Supreme Will. And this is what is said: "Let there be light, and there was light." The meaning: "Let there be light" is the coming into being of the first light (or kadma'ah) in its inclusion in Adam Kadmon.

Even before the Sefiros came forth, they truly existed within the Supreme Will. "Let there be light, and there was light" (Genesis 1:3) speaks of two stages: "Let there be light" is the first light as it came to be within Adam Kadmon.

ואח"כ ויהי אור היינו המשכה מא"ק [מאדם קדמון] להיות נמשך התהוות האור למטה [וז"ש] [וזהו שכתוב] בזהר בראשית (דט"ז ע"ב) ויהי אור.

And afterwards, "and there was light" is the drawing forth from Adam Kadmon, so that the coming into being of the light is drawn down below. [And this is what is written in the Zohar, Bereshis (16b): "And there was light":

"And there was light" is the second stage, the drawing of that light down from Adam Kadmon into revealed existence below. A new gloss brings support from the Zohar.

אור¹⁷ דכבר הוה רי"ל [רוצה לומר] שכבר היה כלול בא"ק [באדם קדמון] וזהו ענין יהי אור, ועי' במק"מ [במקדש מלך] שם ובסה"מ [ובספר הדרת מלך] סי' צ"ד (דמ"ו ע"ב)

a light that already was; that is to say, that it had already been included in Adam Kadmon, and this is the matter of "Let there be light." And see the Mikdash Melech there, and Sefer Hadrash Melech, section 94 (46b),

The Zohar reads "and there was light" as "a light that already was," meaning it already existed within Adam Kadmon; that earlier existence is "Let there be light." The gloss notes that the Zohar commentaries Mikdash Melech and Hadrash Melech explain it somewhat differently.

מה שפ"י ג"כ בזה באופן אחר קצת.¹⁸ ובח"י א"ק [אדם קדמון] הוא הנקרא רעוא דכל רעוין וכמ"ש מזה ע"פ למנצח על השמינית.¹⁹

what is also explained on this in a somewhat different way.] And the level of Adam Kadmon is what is called "the Will of all wills" (ra'ava dechol ra'avin); as is written about this on the verse "For the conductor, on the eighth (sheminis)."

Adam Kadmon is called "the Will of all wills," an Aramaic phrase of the Zohar for the root will from which every particular divine will derives. The text points to its explanation on "For the conductor, on the eighth" in Likkutei Torah.

ולכן כשכותבין היו"ד עושין תחלה קוצו העליון ואח"כ גוף היו"ד²⁰ ולא תחלה גוף היו"ד ואח"כ קוצו.

Therefore, when one writes the yud, one first makes its upper tip and afterwards the body of the yud, and not first the body of the yud and afterwards its tip.

A scribal practice illustrates this: in writing a yud, the scribe first forms its small upper tip and only then the body of the letter.

והיינו כי משום שמהקוץ של היו"ד שהוא כתר דהיינו א"ק [אדם קדמון] רעוא דכל רעוין ממנו הוא שנמשך עצם היו"ד שהוא חכמה ואצילות.

That is, because from the tip of the yud, which is Keser, namely Adam Kadmon, the Will of all wills, from it is drawn the yud itself, which is Chochmah and Atzilus.

The order of writing follows the order of emanation: the tip is Keser, Adam Kadmon, the Will of all wills, and the yud itself is Chochmah and Atzilus, which come from it.

ועיין בפ"י הרמ"ז [הרב משה זכות]²¹ בזהר ר"פ שלח (דקנ"ט ע"א) במאמר תלת עלמין²² ועד"ז היה מרגלא בפה קדוש המגיד נ"ע [נשמתו עדן]²³ על מ"ש קורא הדורות מראש²⁴ דפ"י שקורא את הע"ס [העשר ספירות].

And see the commentary of the Ramaz on the Zohar, at the beginning of Parshas Shelach (159a), on the passage "Three worlds." And along these lines there was a saying often on the holy lips of the Maggid, whose soul is in Eden, on what is written, "He calls the generations from the beginning (merosh)": its meaning is that He calls the Ten Sefiros.

The text points to the Ramaz's commentary on the Zohar's passage "three worlds" (Zohar 3:159a). In the same spirit, the Maggid of Mezritch often said that in "He calls the generations from the beginning" (Isaiah 41:4), the "generations" are the Ten Sefiros.

מראש הוא בחי' א"ק [אדם קדמון] להיות נמשכים ומתגלים למטה. כמי שקורא לחבירו הנראה לו מרחוק. ראובן בא לכאן.

"From the beginning" is the level of Adam Kadmon, [calling them] to be drawn down and revealed below, like one who calls to his friend whom he sees from afar, "Reuven, come here!"

"From the beginning," merosh, also means "from the head," Adam Kadmon: from there G-d calls the Sefiros, already present in His will, to come forth and be revealed below. It is like calling out to a friend seen in the distance, "Reuven, come here!": the friend already exists, and the call brings him near.

[והטעם שנק' א"ק [אדם קדמון] ראש י"ל [יש לומר] ע"פ מ"ש במ"ח²⁵ מסכת כללות העולמות רפ"ב דא"ק [דאדם קדמון] הוא סוד האריך²⁶ של ארבע עולמות אבי"ע [אצילות בריאה יצירה עשיה] והיינו לפי שכולל כל אבי"ע [אצילות בריאה יצירה עשיה] כמו א"א לגבי אצילות כמ"ש בע"ח [בעץ חיים] ושע"ק [ושעתיקא קדישא] שם.²⁷

[And the reason Adam Kadmon is called rosh (head) can be explained according to what is written in Mishnas Chassidim, Tractate Kelalus HaOlamos, beginning of chapter 2: that Adam Kadmon is the mystery of the Arich of the four worlds, Atzilus, Beriah, Yetzirah and Asiyah. That is, because it includes all of Atzilus, Beriah, Yetzirah and Asiyah, like Arich Anpin in relation to Atzilus, as is written in Etz Chaim and Sha'arei Kedushah there.

A further gloss explains why Adam Kadmon is called "head" (rosh), from Mishnas Chassidim: Adam Kadmon is the "Arich" of all four worlds. Just as Arich Anpin is the head of Atzilus, Adam Kadmon includes and heads all of Atzilus, Beriah, Yetzirah and Asiyah.

SECTION 3 • ¶10-11

The kav, the encompassing light and the feet of Adam Kadmon

10 ואריך נקי ראש ושרש הנאצלים מהאי טעמא כמ"ש בע"ה [בעץ חיים] שמ"א פ"ג [פרק ג']. ולכן נקי ג"כ א"ק [אדם קדמון] ראש.

And Arich is called the head and root of the emanated beings for this reason, as is written in Etz Chaim, Gate 41, chapter 3. Therefore Adam Kadmon too is called “head” (rosh).

In the Arizal’s system Arich Anpin is called the “head and root” of all the emanated levels because it includes all of Atzilus. For the same reason Adam Kadmon, which includes all four worlds, is called “head,” and this is why merosh, “from the head,” can mean Adam Kadmon.

ומה שנקי הע"ס [העשר ספירות] דורות י"ל [יש לומר] מלשון דארי דארי²⁸ דהיינו שורות כי חב"ד [חכמה בינה ודעת] הם שורה א' חג"ת [חסד גבורה תפארת] שורה ב' כו'.

And as for the Ten Sefiros being called “generations” (doros), it may be explained [as] from the expression dari dari, that is, rows: for Chochmah, Binah and Daas are the first row; Chesed, Gevurah and Tiferes the second row, etc.

Why are the Sefiros called “generations”? One answer: dor is related to the Aramaic dari dari, “rows upon rows” (the Kehot note points to the Talmud, Beitzah 15b and Megillah 12a). The Sefiros stand in rows: Chochmah, Binah and Daas in the first, Chesed, Gevurah and Tiferes in the second, and so on.

וגם מלשון דור ממש כי חו"ב [חכמה ובינה] נקי או"א [אבא ואימא]. וחג"ת [חסד גבורה תפארת] נקי בנים. ונה"י [ונצח הוד יסוד] נקי בני בנים כמ"ש במ"א²⁹ בפ"י ומביא גואל לבני בניהם.

And also from the term “generation” in its literal sense: for Chochmah and Binah are called Abba and Imma (Father and Mother); Chesed, Gevurah and Tiferes are called children; and Netzach, Hod and Yesod are called grandchildren, as is written elsewhere in the explanation of “and brings a redeemer to their children’s children.”

A second answer takes “generation” in its plain sense of descent: Chochmah and Binah are the parents, Chesed, Gevurah and Tiferes their children, and Netzach, Hod and Yesod their grandchildren. This is how Likkutei Torah elsewhere reads “and brings a redeemer to their children’s children” in the first blessing of the Amidah.

ועיין בלקי"ת [בלקוטי תורה (להאריז"ל)] פ' וישב בפ"י דורי נסע ונגלה,³⁰ ועיין עוד מענין קורא הדורות מראש^{31,32} בזהר פ' לך לך (דפ"ו ע"א)

And see the Likkutei Torah of the Arizal, Parshas Vayeshev, on the explanation of "My dwelling (dori) is pulled up and carried away"; and see further on the matter of "He calls the generations from the beginning" in the Zohar, Parshas Lech Lecha (86a)

The text gives further references: the Arizal's Likkutei Torah on Vayeshev, on the word dori in Isaiah 38:12, and the Zohar on Lech Lecha, which says that G-d called Avraham constantly from the day the world was created, as in "He calls the generations from the beginning."

ובפ' ויחי (דרכ"ז ע"ב) דקאי על נשמות הצדיקים. וגם לפ"ז [לפי זה] א"ש [אתי שפיר] הפ"י מראש דהיינו א"ק [אדם קדמון] וכדלקמן בפ"י מוצא יהם.

and in Parshas Vayechi (227b), that it refers to the souls of the righteous. And according to this too, the interpretation of "from the beginning" (merosh) as Adam Kadmon fits well, as [will be explained] below in the explanation of "their goings forth."

The Zohar on Vayechi reads the verse as speaking of souls: before they come down into the world they all stand before G-d, each in its own form and called by name. On that reading too, "from the head" fits Adam Kadmon, the source of all souls, as the maamar will show when it explains "their goings forth."

ועיין בע"ח [בעץ חיים] שער ח' פרק³³ ה' שכתב ולעילא מגולגלתא דיליה יש בו דוגמת בחינת עתיק דאצילות³⁴ עכ"ל [עד כאן לשונו].

And see Etz Chaim, Gate 8, chapter 5, where he wrote: "And above its skull (gulgalta) there is in it a counterpart of the level of Atik of Atzilus." End of quote.

Etz Chaim says that above the "skull" (gulgalta) of Adam Kadmon there is a counterpart of Atik, the innermost level of Atzilus. The Kehot note explains that "Gate 8, chapter 5" is the numbering of the Shklov printing of 5560 (1800); in today's editions the passage is in Gate 9, at the beginning of chapter 6.

והובא בזהר הרקיע פ' בראשית גבי פ"י מאמר הזהר (דט"ו) בריש הורמנותא כו' למהרמ"פ כ"ץ.

And it is cited in Zohar HaRakia, Parshas Bereshis, on the explanation of the Zohar's passage (15) "At the head of the King's authority (bereish hurmenusa)," etc., by Rabbi Meir Poppers Katz.

This passage of Etz Chaim is quoted in Zohar HaRakia, a commentary on the Zohar, where it explains the Zohar's opening account of creation, "At the head of the King's authority." The text names Rabbi Meir Poppers Katz (Maharam Poppers) in connection with that work.

ופי' שם דכשם שמלי דא"ק [דאדם קדמון] נעשית עתיק לעולם האצי'. כך עד"ז מלי דאצילות נעשית עתיק לבריאה.

And he explains there that just as the Malchus of Adam Kadmon becomes Atik for the World of Atzilus, so, in the same way, the Malchus of Atzilus becomes Atik for Beriah.

His explanation: the lowest level of each world becomes the highest root of the next. Just as Malchus of Adam Kadmon becomes Atik, the innermost root, of Atzilus, so Malchus of Atzilus becomes the Atik of Beriah.

ור"ל [ורוצה לומר] שבכללות העולמות נק' א"ק [אדם קדמון] אדם דבריאה ועתיק דבריאה העליונה זו נעשה ממלי דאצילות, ור"ל [ורוצה לומר] מבחי' הארת אור א"ס ממש שנק' אצילות דכללות כנ"ל.

That is to say: in the worlds as a whole, Adam Kadmon is called "Adam of Beriah," and the Atik of this supernal Beriah is made from the Malchus of Atzilus; that is, from the level of the radiance of the Infinite Light itself, which is called the general Atzilus, as mentioned above.

Applied to the overall scheme, in which Adam Kadmon is "Beriah," its Atik comes from the "Malchus" of the general Atzilus. That general Atzilus, as explained at the start, is the radiance of the Infinite Light itself.

11 ואמנם איך שייך לומר באצילות העליון שהוא בחי' אור א"ס לשון מלי דאצילות שמורה על לשון ספירות,

But how is it fitting to say, of the supernal Atzilus, which is the level of the Infinite Light (Or Ein Sof), the term "the Malchus of Atzilus," which implies the language of Sefiros?

A difficulty: the general Atzilus is the Infinite Light itself, which has no Sefiros. How can one speak of its "Malchus," a term for one of the ten Sefiros?

אך היינו כמ"ש בע"ח [בעץ חיים] שמ"א פ"ג [פרק ג'] הוא הבחי' היותר תחתונה ושפלה מכל בחי' א"ס וכאלו נאמר דרך משל שהוא בחינת מלי שבמלי ואע"פ [ואף על פי] שאין כן

But it is as written in Etz Chaim, Gate 41, chapter 3: "It is the lowest and humblest level of all the levels of the Infinite One, and it is as if we were to say, by way of analogy, that it is the level of Malchus of Malchus, although it is not so;

The answer is from Etz Chaim: the lowest level of the Infinite Light is described, "by way of analogy," as "Malchus of Malchus," the last of the last, even though it is not truly so.

כי אין שם דמות וספירה ח"ו [חס ושלום] כלל רק לשכך האזן נדבר כך עכ"ל [עד כאן לשונו], ועיין מ"ש מזה לעיל בביאור ע"פ שחורה אני³⁵ ונאווה.³⁶

for there is no form or Sefirah there at all, G-d forbid; only to settle the ear do we speak this way." End of quote. And see what is written about this above, in the explanation on the verse "I am black but comely."

There is no form or Sefirah in the Infinite Light at all; such terms are used "only to settle the ear," so that the mind has something to hold. The text refers to its earlier explanation on "I am black but comely."

ועמ"ש בביאור האדרא מהאריז"ל [מהאריזי זכרוננו לברכה] עמ"ש [עיין מה שכתוב שם] (דקכ"ח סע"ב [סוף עמוד ב]) תי"ו רשים רשימו.³⁷ והובא לעיל בביאור ע"פ את שבתותי³⁸ תשמרו.

And see what is written in the Arizal's explanation of the Idra, on what is written there (end of 128b), "Tav inscribed an impression (reshimu)." And it is cited above in the explanation on the verse "You shall keep My Shabbosos."

A further reference: the Arizal's explanation of the Idra, on the Zohar's words "Tav inscribed an impression," which the text also cited in the explanation on "You shall keep My Shabbosos."

ועמ"ש ע"פ ואכלתם אכול⁴⁰,³⁹ מענין הנשמות החדשות שיתגלו לעתיד שהם מבחי' אור א"ס הסוכ"ע שלמעלה גם מהקו כו' ע"ש.

And see what is written on the verse "And you shall eat, eating," on the matter of the new souls that will be revealed in the time to come, that they are from the level of the Infinite Light, the light that encompasses all worlds (sovev kol almin), which is above even the kav, etc. See there.

Another reference: the explanation on "And you shall eat, eating," which says that the new souls to be revealed in the time to come come from the light that encompasses all worlds, higher even than the kav.

ואפשר לומר כי בחי' הקו עם היותו הארת א"ס ממש שנק' אצילות אך לפי שנמשך ע"י צמצום ומקום פנוי בתחלה.

And it is possible to say that the level of the kav (line of light), though it is the radiance of the Infinite One itself, which is called Atzilus, yet because it is drawn forth through a tzimtzum (contraction) and a vacated space first,

A second way to understand the "Malchus of Atzilus": the kav is the Infinite Light itself, and so is "Atzilus"; but it reaches the Sefiros only after passing through the tzimtzum and the vacated space.

זהו כענין בחי' אצילות שנעשה עתיק לבריא, דכמו שמלי' דאצילות⁴¹ שנעשית עתיק לבריא דבי"ע ממש היינו שבוקעת המסך שבין אצי' לבריא ויורדת ומתלבשת בג"ר [בג' ראשונות] דא"א דבריא כמ"ש בע"ח [בעץ חיים] שער סדר אבי"ע [אצילות בריאה יצירה עשיה] (שמ"ז פ"א).

this is like the matter of the level of Atzilus that becomes Atik for Beriah. For just as the Malchus of Atzilus, which becomes Atik for the Beriah of the actual Beriah, Yetzirah and Asiyah, does so by breaking through the screen between Atzilus and Beriah, descending and being enclothed in the first three [Sefiros] of Arich Anpin of Beriah, as is written in Etz Chaim, the Gate of the Order of Atzilus, Beriah, Yetzirah and Asiyah (Gate 47, chapter 1),

This is like the lower process: Malchus of Atzilus becomes the Atik of the World of Beriah by breaking through the screen (masach) between the two worlds and clothing itself in the first three Sefiros of Arich Anpin of Beriah. The text cites Etz Chaim's Gate of the Order of the Worlds for this.

כך עדי"ז למעלה שלהיות התהוות הע"ס [העשר ספירות] מא"ס ב"ה הי' [היה] צ"ל צמצום ומקום פנוי שהוא צמצום עצום יותר לאין קץ מבחינת פרסא ומסך כמ"ש במ"א.

so, in the same way, above: for the Ten Sefiros to come into being from the Infinite One, blessed be He, there had to be a tzimtzum and a vacated space, which is a contraction infinitely more powerful than the level of a partition (parsa) and screen, as is written elsewhere.

So too above: for the Sefiros to come from the Infinite One there had to be a tzimtzum and a vacated space. That concealment is infinitely greater than any partition (parsa) or screen between worlds.

והקו בוקע הצמצום ומאיר בא"ק [באדם קדמון] כו' וזהו ענין אז יבקע כשחר אורך⁴² ומ"מ הוא קו וחוט והארה בעלמא.

And the kav breaks through the tzimtzum and shines into Adam Kadmon, etc.; and this is the meaning of "Then your light shall break forth like the dawn." And nevertheless it is a line and a thread, a mere radiance.

The kav breaks through the tzimtzum and shines into Adam Kadmon; this is alluded to in "Then your light shall break forth (yibaka) like the dawn," since yibaka means to split through. Yet even so it is only a thin line, a mere glimmer of the Infinite Light.

ועיין בעמ"ה [בעמק המלך] ש"א [שער א'] פנ"ה נ"ו דפ"י בענין חוט הא"ס שהוא הבחי' הי"א שאינו במנין ע"ס [עשר ספירות]

And see Emek HaMelech, Gate 1, chapters 55 and 56, which explains, on the matter of the thread of the Infinite One, that it is the eleventh level, which is not in the count of the Ten Sefiros,

Emek HaMelech calls the kav "the thread of the Infinite One" and calls it an eleventh level, outside the count of the ten Sefiros.

דהיינו אפילו בע"ס [בעשר ספירות] היותר עליונות כו' וע"ז אמרו עשר ולא אחד עשר^{43,44} אנת הוא חד⁴⁵ ולא בחושבן.⁴⁶ (ועמ"ש מזה במ"א בד"ה פתח אליהו בפ' וירא).

that is, even of the most supernal Ten Sefiros, etc.; and about this they said, "Ten and not eleven," [and] "You are One, but not in number." (And see what is written about this elsewhere, in the discourse beginning "Elijah began," in Parshas Vayeira.)

It is outside the count of even the highest Sefiros. Sefer Yetzirah's "ten and not eleven" and Elijah's prayer in the Tikkunei Zohar, "You are One, but not in number," express that what is above the ten is not counted among them; the text refers to the discourse "Elijah began" in Torah Ohr.

אמנם בחי' סוכ"ע דהיינו גילוי אור א"ס שלמעלה מבחינת קו זהו בחי' אצילות העליון ממש גילוי ההעלם שלמעלה מהצמצום, ועמ"ש מזה בביאור ע"פ ראיתי⁴⁷

But the level of the light that encompasses all worlds, that is, the revelation of the Infinite Light that is above the level of the kav, is the level of the supernal Atzilus itself, the revelation of the concealment that is above the tzimtzum. And see what is written about this in the explanation on the verse "I have seen,

By contrast, the light that encompasses all worlds, the Infinite Light above the kav, is the true supernal Atzilus: the revelation of what is hidden above the tzimtzum, not a light drawn through it. The text refers to its explanation on Zechariah's vision of the golden menorah.

והנה מגורת זהב⁴⁸ ואפשר שזה נכלל במ"ש האריז"ל [האריז"ל זכרוננו לברכה] שלעתידי יהיה גילוי פנימית עתיק כו', ולכן מבואר בע"ח [בעץ חיים]⁴⁹ שרגלי א"ק [אדם קדמון] מסתיימים בתחתית העשייה.

and behold, a menorah all of gold"; and it is possible that this is included in what the Arizal wrote, that in the time to come there will be a revelation of the inner dimension (pnimiyus) of Atik, etc.] And therefore it is explained in Etz Chaim that the feet of Adam Kadmon end at the bottom of Asiyah,

Perhaps this is what the Arizal means by the revelation, in the time to come, of the inner dimension of Atik. The gloss ends here, and the main text resumes: Etz Chaim teaches that the "feet" of Adam Kadmon extend to the bottom of Asiyah.

כי בבחי' הרצון נכלל הכל גם התהוות הסוף מעשה כו' וכמ"ש מזה בביאור ע"פ יונתני הנ"ל:

for in the level of the will everything is included, even the coming into being of the final deed, etc.; as is written about this in the explanation on the verse "My dove," mentioned above.

The reason is that Adam Kadmon is the will, and the will includes everything, even the very last outcome, the "final deed." So Adam Kadmon reaches all the way down to the lowest world.

SECTION 4 • ¶12-13

Journeying and encamping: reaching and not reaching

12 ועתה יובן ענין המ"ב מסעות שהיה בהם ב' בחינות נסיעה וחינה כמ"ש ויהי בנסוע כו' ובחנה יאמר^{50,51} כו' שהם העלאה והמשכה.

Now the matter of the forty-two journeys will be understood. They had two aspects, journeying and encamping, as it is written, "And it was, when [the Ark] journeyed," etc., and "And when it rested, he would say," etc., which are ascent and drawing down.

The maamar now turns to the forty-two journeys of the Israelites in the desert, which Parshas Masei lists. Each had two phases, setting out and encamping, marked by Moshe's words when the Ark set out and when it rested; setting out is ascent, and encamping is drawing down.

ומבואר לקמן בפ"י מוצאיהם למסעיהם שהמשכה היא מא"ק [מאדם קדמון]. ולכן היה בהם ב' בחי' נסיעה וחינה

And it is explained below, in the explanation of "their goings forth to their journeys," that the drawing down is from Adam Kadmon. And therefore they had two aspects, journeying and encamping,

As will be explained on "their goings forth to their journeys," the drawing down comes from Adam Kadmon. That is why there had to be both phases.

כי א"א להיות המשכה מא"ק [מאדם קדמון] בעולמות אלא בבחי' מטי ולא מטי. דהיינו מיד כשנמשך חוזר ומתעלה.

for it is impossible for there to be a drawing down from Adam Kadmon into the worlds except in the manner of "reaching and not reaching" (mati velo mati); that is, as soon as it is drawn down, it returns and ascends.

Light from so high a source can enter the worlds only as mati velo mati, "reaching and not reaching": as soon as it touches, it withdraws upward again. So each encampment was followed by another setting out.

13 והיינו לפי שהמשכה היא ממקום גבוה מאד נעלה שהוא בחי' א"ק [אדם קדמון]. ע"כ משם מוכרח להיות ההמשכה בבחי' מטי ולא מטי וכמ"ש בע"ח [בעץ חיים] שער מטי ולא מטי.

This is because the drawing down is from a very high and exalted place, which is the level of Adam Kadmon. Therefore, from there the drawing down must necessarily be in the manner of "reaching and not reaching" (mati velo mati), as is written in Etz Chaim, in the Gate of "Reaching and Not Reaching."

The light drawn down comes from Adam Kadmon, a very high source, and so it can only arrive as mati velo mati, "reaching and not reaching." Etz Chaim devotes a gate to this mode of contact.

דהיינו שא"א להיות המשכה זו בבחי' מטי להתלבש בכלים ממש בבחי' גילוי גמור אלא מיד שנמשך בחי' מטי אז מיד מסתלק ונעשה בחי' ולא מטי.

That is, it is impossible for this drawing down to be in the manner of "reaching," encloded in actual vessels in complete revelation; rather, as soon as the "reaching" is drawn down, it immediately withdraws and becomes "not reaching,"

Such light cannot settle into vessels and be fully revealed in them. The moment it "reaches," it pulls back and becomes "not reaching."

כי אין כלי מספיקו. (וזהו מ"ש באדר"ז [באדרא זוטא]) (דרפ"ח ע"ב) גבי רדל"א [רישא דלא אתידע] ועל האי אקרי ברח לך אל מקומך.^{52, 53} והחיות רצוא ושוב.⁵⁴

for no vessel can contain it. (And this is what is written in the Idra Zuta) (288b) regarding the Unknowable Head (Reisha deLo Isyada): "And concerning this it is called, 'Flee to your place'; and 'The living creatures ran and returned.'"

No vessel can hold it. The Idra Zuta says the same of the highest, "unknowable head": it is described with Bilaam's "Flee to your place" and with the living creatures of Yechezkel's vision, which "ran and returned."

דהיינו שגם כשנמשך מיד מסתלק אל מקומו. והנה לכאורה זהו קרוב לענין מקיף החוזר שמתחלה נכנס בבחי' א"פ [אור פנימי] ומחמת שאין הכלי יכולה להכילו מסתלק ונעשה בבחי' מקיף כו'

That is, even when it is drawn down, it immediately withdraws to its place. Now, seemingly this is close to the matter of the returning surrounding light, which at first enters as inner light (or pnimi), and because the vessel cannot contain it, withdraws and becomes surrounding light (makif), etc.

So even as it is drawn down, it returns to its place. This might seem the same as the "returning surrounding light," a light that first enters a vessel as inner light but, being too great for it, leaves and remains around it as surrounding light (makif).

ומ"מ לא דמי ממש כי שם נסתלק לגמרי מהכלי להיות רק בחי' מקיף כו' משא"כ בחי' מטי ולא מטי.

Nevertheless, it is not truly similar, for there it withdrew from the vessel completely, to be only surrounding light, etc., which is not so with "reaching and not reaching,"

The two are different. The returning surrounding light leaves the vessel completely and remains only around it; "reaching and not reaching" never leaves for good.

שגם אחר לא מטי נמשך בחי מטי כו', וז"ל [וזה לשונן] הע"ח [העץ חיים] שער הנ"ל פ"א אין כח בכלי הזה לסבול האור אם לא בהיותו מטי ולא מטי עכ"ל [עד כאן לשונן] הרי שעכ"פ [שעל כל פנים] עי"ז יכולה הכלי לסבול האור.

for even after "not reaching," "reaching" is drawn down, etc. And these are the words of Etz Chaim, in the Gate mentioned above, chapter 1: "This vessel has no power to bear the light unless it is reaching and not reaching." End of quote. So at any rate, through this the vessel is able to bear the light.

After each "not reaching" comes another "reaching." Etz Chaim says this is what lets the vessel bear the light at all: it could not bear it otherwise.

אמנם עיקר הנסיעה היתה העלאה ממטה למעלה ולכן היו הלויים נושאים את המשכן⁵⁵ כי העלייה הוא ע"י גבורות

However, the essence of the journeying was ascent from below to above; therefore the Levites carried the Mishkan, for ascent is through the Gevuros (powers of restraint).

The journeys themselves were mainly ascent, from below upward. That is why the Levites, who are associated with Gevurah, carried the Mishkan: ascent comes through the powers of Gevurah.

(וג' לויים גרשון קהת ומררי הם ג' ידות דשם מ"ב שעל ידם הוא ההעלאה וענין ג' ידות אלו כנפש האדם שבהם הוא נשיאת הנפש לה' מבואר במ"א בדרוש פורים המתחיל חייב אינש⁵⁶ כו' בפ"י כי יד על כס⁵⁷ י"ה.

(And the three Levites, Gershon, Kehas and Merari, are the three "hands" of the Name of Forty-two [Letters], through which the ascent takes place. And the matter of these three hands in the human soul, through which the soul is lifted up to G-d, is explained elsewhere, in the Purim discourse beginning "A person is obligated," etc., in the explanation of "For a hand is upon the throne of Yah."

A gloss links the three Levite families, Gershon, Kehas and Merari, to the three "hands" of the Name of Forty-two Letters, the Name associated with ascent. The three hands within the soul, by which it is lifted to G-d, are explained in the Purim discourse "A person is obligated" in Torah Ohr, on "For a hand is upon the throne of Yah."

וגם יובן ע"ד מ"ש בענין מדרגת ג' בחי' הלויים גרשון קהת ומררי סד"ה וידבר כו' דבמדבר סיני).

And it will also be understood along the lines of what is written on the rank of the three levels of the Levites, Gershon, Kehas and Merari, at the end of the discourse beginning "And He spoke," etc., of "in the Wilderness of Sinai.")

The gloss also refers to the discourse on "And He spoke ... in the Wilderness of Sinai," which explains the different ranks of the three Levite families.

ולכן היו הלויים ג"כ שומרים המקדש⁵⁸ בכ"א מקומות^{59,60} שעיקר השמירה מהקליפות. והזר הקרב^{61,62,63,64,65} יומת כו"י⁶⁶

Therefore the Levites also guarded the Sanctuary in twenty-one places, for the guarding is chiefly against the kelipos. And "the stranger who comes near shall be put to death," etc.

For the same reason the Levites guarded the Sanctuary at twenty-one posts, as the Mishnah records: their guarding was really against the kelipos, the forces opposed to holiness. Hence the verse that "the stranger who comes near shall be put to death."

(כמ"ש מענין והזר הקרב ברע"מ [ברעיא מהימנא] פ' שופטים) (דרע"ד ב') ובפ' תצא (דרפ"ב ב') וע' עוד מזה בזח"א [בזהר חלק א] בראשית (ל"א א') ח"ב [חלק ב'] משפטים (ק"י ב')

(as is written on the matter of "and the stranger who comes near" in the Raaya Mehemna, Parshas Shoftim) (274b) and in Parshas Teitzei (282b); and see further on this in the Zohar, Part I, Bereshis (31a); Part II, Mishpatim (117b);

The gloss lists the passages of the Zohar and its Raaya Mehemna section that discuss "the stranger who comes near": in Shoftim, Teitzei, Bereshis and Mishpatim.

ברע"מ [ברעיא מהימנא] ח"ג [חלק ג'] צו (ל"ג סע"ב [סוף עמוד ב]) וע' עוד בפ"י הרמ"ז [הרב משה זכות] בזהר משפטים (דצ"ה ע"ב) בענין לאיש זר.⁶⁷

in the Raaya Mehemna, Part III, Tzav (end of 33b); and see further the commentary of the Ramaz on the Zohar, Mishpatim (95b), on the matter of "to a strange man."

It adds the Raaya Mehemna on Tzav and the commentary of Rabbi Moshe Zacuto (the Ramaz) on the Zohar's discussion of "a strange man" in Mishpatim.

אך גם העלאה זו א"א להיות כ"א ע"י המשכה תחלה מלמעלה וזהו ע"י הכהנים ולכן לא היו הלויים מתחילים בעבודתם כ"א ע"י הכהנים כמ"ש ושמו איש על עבודתו⁶⁸ כו"י.

But this ascent too is impossible except through a prior drawing down from above, and this is through the Kohanim. Therefore the Levites would not begin their service except through the Kohanim, as it is written, "And they shall set each man to his service," etc.

Yet even ascent requires a prior drawing down from above, which comes through the Kohanim. So the Levites began their work only when the Kohanim assigned it, as the verse says that Aharon and his sons "shall set each man to his service."

ועמ"ש ג"כ מענין זה סד"ה וידבר דבמדבר סיני הנ"ל. וזהו ענין הקרבנות שהיו הכהנים מקריבים ב' כבשים תמידים ליום^{69,70} כי

And see also what is written on this matter at the end of the discourse "And He spoke" of "in the Wilderness of Sinai," mentioned above. And this is the matter of the offerings: the Kohanim would offer two lambs as daily (tamid) offerings each day, for

The same is discussed in the discourse on "And He spoke ... in the Wilderness of Sinai." The daily offering of two lambs by the Kohanim each day expresses this drawing down from above.

הנה מג"ר [מג' ראשונות] דא"ק [דאדם קדמון] אי אפשר להיות שום המשכה. רק מז"ת [מז' תחתונות] (ועיין בע"ה [בעץ חיים] שער עגולים ויושר ענף ה').

from the first three [Sefiros] of Adam Kadmon no drawing down at all is possible, only from the seven lower [Sefiros] (and see Etz Chaim, the Gate of Circles and Line, Branch 5).

No influence at all can be drawn down from the first three Sefiros of Adam Kadmon, only from its seven lower Sefiros. The text cites Etz Chaim's first gate, on the "circles" and the "line," for this.

וזהו ע"י הכבשים כי והכשבים הפריד יעקב.⁷¹ יעקב הוא בחי' ז"ת [ז' תחתונות] כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] ס"פ ויצא.

And this is through the lambs (kevasim), for "And the lambs (kesavim) Yaakov separated." Yaakov is the level of the seven lower [Sefiros], as is written in the Likkutei Torah of the Arizal, at the end of Parshas Vayetzei.

The drawing down is through "lambs" (kevasim): the Torah says that Yaakov "separated the lambs" (spelled kesavim), and Yaakov represents the seven lower Sefiros, as the Arizal teaches.

והמשיך את בחי' הכשבים למטה דהיינו שיומשכו משרשן שבבחי' ז"ת [ז' תחתונות] דא"א וגם בחי' שער רישיה כעמר נקא⁷² הוא המדות עליונות ושרשן מז"ת [מז' תחתונות] דעתיק המתלבשים בא"א ונעשים שם ז' תיקונים דרישא כו' כמ"ש בלק"ת [בלקוטי תורה (להאריז"ל)] שם.

And he drew the level of the lambs down, that is, that they be drawn down from their root in the level of the seven lower [Sefiros] of Arich Anpin. And also the level of "the hair of His head like pure wool" is the supernal emotive attributes (middos), and their root is from the seven lower [Sefiros] of Atik, which are en clothed in Arich Anpin and become there the seven tikkunim of the head, etc., as is written in the Likkutei Torah of the Arizal there.

Yaakov drew the lambs' root, in the seven lower Sefiros of Arich Anpin, down to this world. The "hair of His head like pure wool" in Daniel's vision likewise stands for the supernal emotive attributes, rooted in the seven lower Sefiros of Atik that are clothed in Arich Anpin as the seven "adornments of the head."

ומשם המשיכם יעקב למטה גם לעולם הפירוד כדי להיות גם למטה בעולם הפירוד ביטול היש כו'.

And from there Yaakov drew them down below, even to the world of separation, so that below too, in the world of separation, there be the nullification of separate existence (bittul hayesh), etc.

Yaakov drew this down even into the "world of separation," where things feel separate from G-d, so that there too there would be bittul hayesh, the setting aside of one's sense of separate existence.

(ומבואר במ"א ענין תנופת שתי הכבשים בחג השבועות⁷³ היינו העלאת המדות דאצ"י לשרשן ומקורן בז"ת [בז' תחתונות] דא"א ע"ש באריכות). ועד"ז יובן ג"כ ענין מ"ב מסעות.

(And it is explained elsewhere that the waving of the two lambs on the festival of Shavuot is the raising of the emotive attributes of Atzilus to their root and source in the seven lower [Sefiros] of Arich Anpin; see there at length.) And along these lines the matter of the forty-two journeys will also be understood:

A gloss notes that on Shavuot the two lambs waved with the two loaves raise the emotive attributes of Atzilus back to their root in Arich Anpin. In the same way, the forty-two journeys can now be understood.

שהם בחי' ז' מדות כל מדה כלולה מששה, שכולם מתעלות עד מקורם הראשון שהוא בחינת א"ק [אדם קדמון] כנ"ל, שמקור ההמשכה וכל ההשתלשלות הוא מז"ת [מז' תחתונות] דא"ק [דאדם קדמון] כו' וכמשל האש שעולה למעלה עד מקום האפשרי.

they are the level of the seven emotive attributes, each attribute comprising six, which all ascend up to their first source, which is the level of Adam Kadmon, as mentioned above, for the source of the drawing down and of the whole chain of descent (hishtalshelus) is from the seven lower [Sefiros] of Adam Kadmon, etc.; like the analogy of fire, which rises upward as far as is possible.

Forty-two is seven times six: the seven emotive attributes, each made up of six. Through the journeys they all rise to their first source, Adam Kadmon, the origin of all drawing down, as fire by nature rises as high as it can.

ומה שספירת העומר שהם ג"כ נגד ז' מדות הם מ"ט ימים הוא מפני שספירת העומר הוא המשכה מלמעלה למטה

And the reason the Counting of the Omer, which also corresponds to the seven attributes, is forty-nine days is that the Counting of the Omer is a drawing down from above to below;

The Counting of the Omer also corresponds to the seven attributes, but counts forty-nine days, seven times seven. That is because the Omer is a drawing down from above.

לכן גם המלכיות של ז' המדות נמנים משא"כ בשם מ"ב שהוא בחי' העלאה אין שייך בכל מדה רק ששה בחי' ולא בחי' השביעית שהיא בחי' ההתגלות למטה,

therefore the Malchus of each of the seven attributes is also counted. Whereas in the Name of Forty-two, which is the level of ascent, only six aspects of each attribute apply, and not the seventh aspect, which is the level of revelation below,

Since the Omer draws down, it counts the Malchus, the seventh aspect, of each attribute, the aspect through which a thing is revealed below. The Name of Forty-two, which is ascent, includes only six aspects of each attribute and leaves out the seventh.

(וזהו ענין בכל מאדך⁷⁴ כי בפי ראשונה דק"ש [דקריאת שמע] שבה נאמר בכל מאדך הוא בחי' שם מ"ב ועמ"ש מענין זה בד"ה מקושש⁷⁵ עצים כו').

(and this is the matter of “with all your might”: for the first section of the Shema, in which “with all your might” is said, is the level of the Name of Forty-two; and see what is written on this matter in the discourse beginning “Gathering wood,” etc.).

A gloss connects this with “with all your might” (Deuteronomy 6:5): the first section of the Shema, which contains these words, corresponds to the Name of Forty-two, ascent beyond all limits. The text refers to the discourse “Gathering wood” for more.

ומה גם שהעלאה זו הוא עד מקורם הראשון בא"ק [באדם קדמון] והרי כשהם כלולות בא"ק [באדם קדמון] שהוא הרצון העליון הם שם בבחי'

And all the more so, since this ascent reaches up to their first source in Adam Kadmon; and when they are included in Adam Kadmon, which is the Supreme Will, they are there in the state of

There is a further reason the seventh aspect is missing: this ascent reaches all the way to the attributes' first source in Adam Kadmon, the Supreme Will.

ביטול עד שלא שייך מהם השפעה והתגלות כנ"ל בענין יהי אור כו' ואפשר שזהו פי' מ"ש בזהר תרומה (דקל"ב ב') מ"ב סליק ולא נחית⁷⁶ כו'.

self-nullification (bittul), to the point that no flow of influence or revelation from them applies, as mentioned above on the matter of “Let there be light,” etc. And it is possible that this is the meaning of what is said in the Zohar, Terumah (132b): “[The Name of] Forty-two ascends and does not descend,” etc.

Within the Supreme Will they are wholly nullified, so no influence or revelation can come from them, as explained above on “Let there be light.” This may be what the Zohar means when it says that the Name of Forty-two “ascends and does not descend.”

ועמ"ש במ"א בענין קי"ס [קריעת ים סוף] המשל לענין אגלידו מיא מחכם אינו מדבר בפני מי שגדול⁷⁷
ממנו⁷⁸ כו':

And see what is written elsewhere on the matter of the Splitting of the Sea of Reeds, the analogy for the matter of "the waters froze": a wise man does not speak before one who is greater than he, etc.

A final pointer refers to the explanation of the Splitting of the Sea, where the waters "froze" before a higher revelation. The analogy there is the Mishnah's rule that a wise man does not speak before one greater than he.

SECTION 5 • ¶14-18

"And Moshe wrote": the seal of truth

14 וענין שנאמר במסעות ויכתוב משה, ונתבאר לעיל הפי' דהיינו המשכת חותמו של הקב"ה אמת. הענין הוא

And as for what is said regarding the journeys, "And Moshe wrote," whose meaning was explained above, namely the drawing down of "The seal of the Holy One, blessed be He, is truth": the explanation is

The maamar returns to the verse's opening, "And Moshe wrote." Earlier it explained this as drawing down G-d's "seal," which the Talmud says is truth (emes); now it explains why a seal and writing are the right images.

כמו עד"מ ע"י הכתיבה נמשך ויורד השכל שהוא רוחני ומתלבש בעשייה גשמיות ה"ז [הרי זה] התקשרות רוחניות בגשמיות.

as, by way of analogy, through writing the intellect, which is spiritual, is drawn and descends and is en clothed in physical action; this is a binding of the spiritual with the physical.

Writing takes an idea, something spiritual, and sets it into a physical act and a physical page. It binds the spiritual to the physical.

כך עד"ז עד"מ הוא פי' ענין חותמו של הקב"ה אמת כי הנה החכמה נקראת אמת.

So, in the same way, by way of analogy, is the meaning of "The seal of the Holy One, blessed be He, is truth." For wisdom (Chochmah) is called truth.

G-d's "seal of truth" works the same way. "Truth" here refers to Chochmah, divine wisdom.

כי עיקר החכמה היא ידיעת האמת, שהרי גם הכסיל יוכל לומר ולדבר דברים אבל לא יהיה הדבר מכוון ואמיתי.

For the essence of wisdom is knowing the truth: even a fool can say and speak words, but the matter will not be precise and true.

Wisdom is called truth because its essence is grasping what is true. Anyone, even a fool, can produce words, but only wisdom makes them precise and true.

15 והחכם משיג בחכמתו האמת. וזהו ענין החכמה. וע"כ נקראת אמת. ועד"ז למעלה חכמה עילאה הוא חכמת האמת שאין עוד מלבדו⁷⁹ כו' וכמ"ש בסש"ב [בספר של בינונים] פל"ה בהג"ה [בהגהה] וע"כ נקראת אמת.

And the wise man grasps the truth with his wisdom; and this is what wisdom is, and therefore it is called truth. And in the same way above, supernal Chochmah is the wisdom of the truth, that there is nothing else besides Him, etc., as is written in Sefer Shel Beinonim, chapter 35, in the gloss; and therefore it is called truth.

What makes wisdom wisdom is that it grasps the truth; that is why it is called truth. In the same way supernal Chochmah is "the wisdom of truth," the recognition that nothing exists besides G-d, as the gloss in Tanya, chapter 35, explains.

ועכ"ז [ועם כל זה] הרי ידוע שהחכמה לגבי אור א"ס ב"ה היא נחשבת כעשייה גופניות⁸⁰ לגבי החכמה ויותר מכן אין ערוך כמ"ש בסש"ב [בספר של בינונים] ח"ב [חלק ב'] פ"ט.

Nevertheless, it is known that Chochmah, relative to the Infinite Light (Or Ein Sof), blessed be He, is considered like physical action relative to wisdom, and even more than that, there is no comparison, as is written in Sefer Shel Beinonim, Part II, chapter 9.

Yet relative to the Infinite Light even Chochmah counts only as physical action counts relative to wisdom, and in truth bears no comparison at all. This is how the second part of Tanya (Sha'ar HaYichud VahaEmunah, chapter 9) explains "You made them all with wisdom."

כי גם בחינת א"ק [אדם קדמון] שהוא רצון העליון הוא למעלה מהחכמה ולגבי א"ס ב"ה גם א"ק [אדם קדמון] נק' אדם דבריא כנ"ל.

For even the level of Adam Kadmon, which is the Supreme Will, is above Chochmah, and relative to the Infinite One, blessed be He, even Adam Kadmon is called "Adam of Beriah," as mentioned above.

Even Adam Kadmon, the Supreme Will, which is higher than Chochmah, counts only as "Adam of Beriah" relative to the Infinite One, as the maamar said at its opening. All the more so Chochmah.

16 ולכן נק' החכמה שהיא בחי' אמת רק חותמו של הקב"ה ונק' ויכתוב משה שלהיות ההמשכה מאור א"ס בחכמה

Therefore Chochmah, which is the level of truth, is called only “the seal” of the Holy One, blessed be He, and it is called “And Moshe wrote”; for the drawing down of the Infinite Light into Chochmah,

That is why Chochmah, though it is “truth,” is only G-d’s seal and not G-d Himself, and why the Torah calls its drawing down “And Moshe wrote.”

שהיא בחי' עשייה לגבי אור א"ס ה"ז [הרי זה] כמשל הכתיבה והחותם שהוא ענין התקשרות והמשכת הרוחניות בגשמיות כנ"ל.

which is the level of action relative to the Infinite Light, is like the analogy of writing and the seal, which is the binding and drawing down of the spiritual into the physical, as mentioned above.

Bringing the Infinite Light into Chochmah, which relative to that Light is like action, resembles writing or sealing: something spiritual pressed into something physical.

17 ודרך פרט זהו ענין תיקון ואמת שבי"ג ת"ד [תיקוני דיקנא] שהוא בחי' הארת פנים תרין תפוחין ששם הוא התגלות החכמה כמ"ש חכמת אדם תאיר פניו,⁸¹

And in particular, this is the matter of the tikkun “and truth” (ve’emes) among the thirteen tikkunim of the beard, which is the level of the illumination of the face, the “two apples,” where there is the revelation of Chochmah, as it is written, “A man’s wisdom makes his face shine”;

More specifically, the “seal of truth” is the tikkun called ve’emes, “and truth,” one of the thirteen tikkunim (“adornments”) of the supernal beard. It corresponds to the “two apples,” the cheeks, where the face shines; that shining is the revelation of Chochmah, as in “A man’s wisdom makes his face shine.”

והוא ענין התגלות שע"ה נהורין בחי' אדם דיצירה כמ"ש אשר יצר את האדם בחכמה⁸² ובחי' זו נק' אמת.

and it is the matter of the revelation of the 375 lights, the level of “Adam of Yetzirah,” as it is written, “Who formed (yatzar) man with wisdom”; and this level is called truth.

This shining is the revelation of 375 lights, the level called “Adam of Yetzirah,” as in the blessing “Who formed (yatzar) man with wisdom,” which joins forming with wisdom. This level is called truth.

משא"כ שאר התיקונים הם בחי' מדות רחום וחנון כו' שאינו בערך בחי' א"ס להיות מתפעל במדות ולא מכל אינון מדות⁸³ איהו כלל⁸⁴ הגם שהם רק מקורות המדות כו'.

Whereas the other tikkunim are the level of attributes, "merciful and gracious," etc., which is out of keeping with the level of the Infinite One, to be moved by attributes, "and He is not of these attributes at all," even though they are only the sources of the attributes, etc.

The other tikkunim are emotive attributes such as "merciful and gracious." It does not befit the Infinite One to be moved by emotions, as Elijah's prayer says, "He is not of these attributes at all," even though these tikkunim are only the sources of the attributes; truth, which is Chochmah, is the fitting "seal."

18 והנה משה שושבינא דמלכא^{85,86} המשיך אור א"ס ב"ה להתלבש בבחי' תיקון ואמת הנק' חותם וזהו ענין ויכתוב משה כו'

Now Moshe, the groomsman of the King (shushvina demalka), drew the Infinite Light, blessed be He, to be enclothed in the level of the tikkun "and truth," which is called a seal; and this is the matter of "And Moshe wrote," etc.

The Zohar calls Moshe the King's groomsman (shushvina demalka), the one who brings the King's light down to the bride, Israel. Moshe drew the Infinite Light into the tikkun "and truth," the seal, and this is what "And Moshe wrote" means.

ומשם נמשך הארת פנים בז"א והוא ענין תתן אמת ליעקב.⁸⁷ ועי"ז היה בהם כח לנסוע באויר מדבר העכומ"ז [העובדי כוכבים ומזלות] להכניע הקליפות

And from there the illumination of the face is drawn into Z'eir Anpin, and this is the matter of "Grant truth to Yaakov." And through this they had the power to journey through the air of the desert of the idolaters, to subdue the kelipos,

From there the shining face flows into Z'eir Anpin, the emotive configuration represented by Yaakov; this is "Grant truth to Yaakov." With that power Israel could travel through the desert, a place belonging to the forces opposed to holiness, and subdue them.

כי בחכמה אתברירו^{88,89} (ומה גם כי הוא גילוי בחי חכמה סתימאה שמשם נמשך הכח גם לטהר מטומאת הקליפות שלמטה מק"נ [מקליפת נוגה] כמ"ש באגה"ק [באגרת הקודש] ד"ה למה נסמכה פ' פרה כו' ע"ש).

for “through Chochmah they are refined.” (And all the more so since it is the revelation of the level of hidden Chochmah (chochmah stima’ah), from which is drawn the power even to purify from the impurity of the kelipos that are below kelipas nogah, as is written in Iggeres HaKodesh, in the letter beginning “Why was [the section of Miriam] juxtaposed to the section of the [Red] Heifer,” etc.; see there.

Kabbalah teaches that the sparks of holiness are sifted out “through Chochmah.” A gloss adds that this light is “hidden Chochmah,” which can purify even the impurity of the three wholly impure kelipos below kelipas nogah, as Iggeres HaKodesh explains in its letter on why the Red Heifer is placed beside Miriam’s death.

וגם ע"ד משנ"ת [מה שנתבאר] במ"א בענין ומעין מבית⁹⁰ ה' יצא והשקה את נחל השטים כו', וגם שרש מעין זה הוא חכמה דא"ק [דאדם קדמון] שמתלבשת במלי דא"ק [דאדם קדמון] ועי"ז מתלבשת באצילות כו' וכך הוא ענין ההמשכה ממוצאיהם דהיינו מבחי א"ק [אדם קדמון] כו').

And also along the lines of what has been explained elsewhere on the matter of “And a spring shall go forth from the House of Havayah and water the valley of Shittim,” etc.; and also, the root of this spring is the Chochmah of Adam Kadmon, which is enclothed in the Malchus of Adam Kadmon, and through this is enclothed in Atzilus, etc. And such is the matter of the drawing down from “their goings forth,” that is, from the level of Adam Kadmon, etc.)

The gloss also refers to “a spring shall go forth from the House of Havayah and water the valley of Shittim,” whose root is the Chochmah of Adam Kadmon, clothed in Adam Kadmon’s Malchus and through it in Atzilus. This is the drawing down from “their goings forth,” from Adam Kadmon.

והנה משם נמשכה התורה ולכך נק' תורת אמת. ולכן היה עיקר המסעות עם הארון דייקא שבו הלוחות.

Now, from there the Torah was drawn down, and therefore it is called “a Torah of truth.” And therefore the journeys were chiefly with the Ark specifically, in which the Tablets were.

The Torah comes from this same level of truth, which is why it is called “a Torah of truth.” That is why the journeys were led specifically by the Ark that held the Tablets.

ועדיי עתה עיי עסק התורה ממשיכים בחיי תתן אמת ליעקב שעיי יוכלו נשיי [נשמות ישראל] להכניע הגוף שממשכא דחויא ליבטל וליכלל באור ה',

And in the same way now, through occupying oneself with Torah, one draws down the level of “Grant truth to Yaakov,” through which the souls of Israel are able to subdue the body, which is from the skin of the serpent, so that it be nullified and included in the light of G-d;

Today Torah study draws down the same “Grant truth to Yaakov.” It gives the souls of Israel the power to subdue the body, which comes from “the skin of the serpent,” so that the body too is nullified and absorbed in G-d’s light.

וכן פי' ברכת המצות באיי [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] היא המשכה מלמעלה ל מטה שעיי אח"כ העלאה ממטה למעלה אשר קדשנו במצותיו ועיי אח"כ המשכת מ"ד [מיי דוכרין] מלמעלה למטה וצונו התקשרות בפנימית כו':

and so too the meaning of the blessing over mitzvos: “Blessed are You, G-d, our G-d, King of the world” is a drawing down from above to below, through which there is afterwards an ascent from below to above, “Who has sanctified us with His commandments”; and through this, afterwards, a drawing down of masculine waters (mayin duchrin) from above to below, “and has commanded us,” a binding in the inner dimension, etc.

Every blessing over a mitzvah follows this pattern: “Blessed are You ...” draws down from above; “Who has sanctified us with His commandments” raises up from below; and “and has commanded us” (vetzivanu, read as “joined us”) draws down again, an inner bond with G-d.

SECTION 6 • ¶19-22

“Their goings forth”: the source drawn into the soul

19 ועתה יובן ענין מוצאיהם למסעיהם. ומסעיהם למוצאיהם. פי' מוצא הוא מלשון מקור כמו מוצא מים

והוא בחיי א"ק [אדם קדמון]

Now the matter of “their goings forth to their journeys” and “their journeys to their goings forth” will be understood. The meaning: motza (going forth) is a term for source, as in “a source of water” (motza mayim); and it is the level of Adam Kadmon,

Now the verse itself: motza, usually “going forth,” also means a source, as in motza mayim, “a source of water.” “Their goings forth” are their source, Adam Kadmon.

שהוא מקור כל הנשמות וכוונתו לעיל בענין קורא הדורות מראש.⁹¹ שא"ק [שאדם קדמון] כולל כל ההשתלשלות וכל הנשמות וכוונתו מענין ישראל עלו במחשבה.⁹²

which is the source of all the souls, as mentioned above on the matter of “He calls the generations from the beginning”: for Adam Kadmon includes the whole chain of descent (hishtalshelus) and all the souls, as is known from the matter of “Israel arose in thought.”

Adam Kadmon is the source of all souls, as in the Maggid’s reading of “He calls the generations from the head,” because it includes the whole chain of worlds and all souls. As the Midrash says, “Israel arose in [G-d’s] thought” before the world was created.

20 ומשם המשיך משה ההארה למטה לנשמות שבגוף שע"י המשכה זו נמשך כח הביטול גם למטה

And from there Moshe drew the illumination down below, to the souls in the body, so that through this drawing down the power of self-nullification (bittul) is drawn down below as well;

From that source Moshe drew a glimmer down to souls living in bodies, and with it the power of self-nullification (bittul).

כי בבחי' מוצאיהם הם כלולים שם בבחי' אין וביטול ממש כנ"ל וע"כ ע"י המשכה מבחי' מוצאיהם נמשך גם למטה בחי' הביטול וע"כ יוכל לשלוט גם כן על הגוף כו'.

for in the level of “their goings forth” they are included there in a state of actual nothingness and self-nullification, as mentioned above. Therefore, through the drawing down from the level of “their goings forth,” the level of self-nullification is drawn below as well, and through this one is able to rule over the body too, etc.

In their source the souls exist in complete bittul, like the Sefiros within the Supreme Will. Drawing from there brings that bittul down below, and with it the soul gains mastery over the body.

21 וזהו ויכתוב משה את מוצאיהם כי המשכה זו הוא על ידי התורה תתן אמת ליעקב⁹³ כו'

And this is “And Moshe wrote their goings forth”: for this drawing down is through the Torah, “Grant truth to Yaakov,” etc.,

“And Moshe wrote their goings forth”: Moshe’s “writing” is the Torah, through which this light is drawn down, “Grant truth to Yaakov.”

וכמ"ש במ"א לפי שבהתורה מלובש רצון העליון ממש שהוא בחי' א"ק [אדם קדמון] כנ"ל ועי"ז גם האדם העוסק בה ממשיך ומאיר על נפשו אור הרצון עליון ממש כו'.

as is written elsewhere: because in the Torah the very Supreme Will is encloded, which is the level of Adam Kadmon, as mentioned above; and through this, the person who occupies himself with it also draws down and shines upon his soul the light of the very Supreme Will, etc.

The Supreme Will itself, the level of Adam Kadmon, is clothed in the Torah. So whoever studies it draws the light of that Will onto his own soul.

22 וכ"ז [וכל זה] הוא כדי להיות למסעיהם על פי ⁹⁴ הוי' דהיינו שע"ז יהיה בהם כח להתעלות למעלה מבחי' פי הוי'.

And all this is in order that there be "to their journeys, by the mouth of Havayah"; that is, that through this they have the power to ascend above the level of "the mouth of Havayah."

The purpose is "their journeys by the mouth of Havayah": to give Israel the power to rise even above the level of "the mouth of Havayah."

כי פי הוי' אח"פ [אוזן חוטם פה] בחי' מלי' אבל בחי' א"ק [אדם קדמון] נק' מוצא פי הוי' מקור בחי' פה כו', וז"ש [וזהו שכתוב] כי לא על הלחם לבדו יחיה האדם. ⁹⁵

For "the mouth of Havayah" is [the mouth of] ear, nose and mouth (ozen, chotem, peh), the level of Malchus; but the level of Adam Kadmon is called "what comes forth from (motza) the mouth of Havayah," the source of the level of mouth, etc. And this is what is written, "For not by bread alone does man live":

"The mouth of Havayah," together with "ear" and "nose," belongs to Malchus, G-d's creative speech. Adam Kadmon is "what comes forth from the mouth," the source of speech itself, and this is the sense of "For not by bread alone does man live."

האדם דלעילא שמקבל מבחי' לחם גימטריא מזלא ג' שמות הוי' כי על כל מוצא פי הוי' יחיה האדם. מוצא דייקא.

the supernal man (Adam), which receives from the level of lechem (bread), whose numerical value equals mazla, [that is,] three Names Havayah; "but by all that comes forth from the mouth of Havayah does man live": "comes forth" (motza) specifically.

The "man" is the supernal Adam, which receives from "bread" (lechem); lechem has the numerical value 78, like mazla and like three Names Havayah. But "man lives by all that comes forth (motza) from the mouth of Havayah": by the source itself, Adam Kadmon.

SECTION 7 • ¶23-24

“Their journeys to their goings forth”: the ascent

23 ואפשר זהו ענין הארת פנים הנ”ל שלמעלה מבחי מזלא שהוא בחי שערות כו’ ואח”כ ואלה מסעיהם למוצאיהם.⁹⁶

And it is possible that this is the matter of the illumination of the face mentioned above, which is above the level of mazla, which is the level of hairs, etc. And afterwards, “And these are their journeys to their goings forth.”

Perhaps “what comes forth from the mouth,” which is higher than “bread” (mazla, the level of the “hairs” of the beard), is the shining face described earlier, the tikkun of truth. Then comes the second half of the verse: “And these are their journeys to their goings forth.”

ר”ל [רוצה לומר] זהו העליה למוצאיהם ומקורם שהוא בחי א”ק [אדם קדמון] וכנ”ל ממשל האש שעולה כ”כ [כל כך] למעלה מעלה עד שאפשר.

That is to say, this is the ascent to their goings forth and their source, which is the level of Adam Kadmon, as mentioned above from the analogy of fire, which rises so very high, as far as is possible.

That second half is the return journey: the ascent back to the source, Adam Kadmon. It is like fire, which by nature rises as high as it can.

(עו”ל [עוד יש לומר] בפ”י ענין ויכתוב משה עפמ”ש [על פי מה שכתוב] במ”א בד”ה אם בחקתי. שכמו שבתורה יש ב’ בחי אותיות החקיקה ואותיות הכתב שבלוחות נאמר חרות על הלוחות⁹⁷ כו’. כן בכל ניצוץ מישראל יש ג”כ ב’ בחי אלו כו’ ע”ש.

(One may further say, in explaining the matter of “And Moshe wrote,” according to what is written elsewhere in the discourse beginning “If in My statutes”: that just as in the Torah there are two levels, engraved letters and written letters (of the Tablets it is said, “engraved upon the Tablets,” etc.), so in every spark of Israel there are also these two levels, etc.; see there.

A gloss offers another reading of “And Moshe wrote,” based on the discourse “If you walk in My statutes”: the Torah has engraved letters, like the Tablets, “engraved upon the Tablets,” and written letters, ink on parchment. Every Jewish soul, every “spark of Israel,” has both levels as well.

והנה בחי' מוצאיהם ושרש נש"י [נשמות ישראל] זהו מבחי' אותיות החקיקה. וירידת הנשמה למטה בגוף זהו בחי' אותיות הכתב. וע"כ להיות ההמשכה מבחי' מוצאיהם נאמר ויכתוב משה את מוצאיהם דהיינו שהמשיך מבחי' אותיות החקיקה להתלבש באותיות הכתב כו'.

Now, the level of "their goings forth," the root of the souls of Israel, is from the level of the engraved letters, and the descent of the soul below into the body is the level of the written letters. Therefore, since the drawing down is from the level of "their goings forth," it says, "And Moshe wrote their goings forth"; that is, he drew from the level of the engraved letters to be encloded in the written letters, etc.

The soul's root, "their goings forth," is like engraved letters, one with their source, and its descent into a body is like written letters. "Moshe wrote their goings forth" means that he drew the engraved level down into the written one, the root into the soul in the body.

והוא כדי להיות אח"כ ואלה מסעיהם למוצאיהם וכמש"ש [וכמה שכתוב שם] ע"פ אם בחקתי תלכו⁹⁸ להיות בבחי' מהלכים בלי גבול כו' וע"ש סוף הדרוש.

And this is so that afterwards there be "And these are their journeys to their goings forth," as is written there on the verse "If you walk in My statutes": to be at the level of "those who walk" without limit, etc.; and see there, at the end of the discourse.

The purpose is the ascent that follows, "their journeys to their goings forth." As that discourse explains, the soul becomes one "who walks" without limit, always rising further.

ואפשר שהעלייה למוצאיהם היא למעלה יותר מההמשכה בתחלה ממוצאיהם כי הגם דמוצאיהם הוא בחי' א"ק [אדם קדמון], אך מבואר למעלה שמג"ר [שמג' ראשונות] דא"ק [דאדם קדמון] א"א להיות שום המשכה רק מז"ת [מז' תחתונות]. וא"כ ההמשכה שבתחלה ממוצאיהם למסעיהם שרש המשכה זו הוא מז"ת [מז' תחתונות] דא"ק [דאדם קדמון].

And it is possible that the ascent to "their goings forth" is higher than the initial drawing down from "their goings forth." For although "their goings forth" is the level of Adam Kadmon, it was explained above that from the first three [Sefiros] of Adam Kadmon no drawing down at all is possible, only from the seven lower [Sefiros]. If so, the initial drawing down, from "their goings forth" to "their journeys," has its root in the seven lower [Sefiros] of Adam Kadmon.

Perhaps the ascent even goes higher than the original descent. The descent came only from the seven lower Sefiros of Adam Kadmon, since nothing can be drawn down from its first three.

אכן ע"י ההעלאה אח"כ ואלה מסעיהם דהיינו ע"י רעותא דליבא ליבטל וליכלל באור א"ס ב"ה הנה העלאה זו למוצאיהם היא נוגע לבחי' ג"ר [גי ראשונות] דא"ק [דאדם קדמון] שהרי מבואר בזהר (תרומה)

However, through the ascent afterwards, "And these are their journeys," that is, through the desire of the heart (re'usa deliba) to be nullified and included in the Infinite Light (Or Ein Sof), blessed be He, this ascent to "their goings forth" reaches the level of the first three [Sefiros] of Adam Kadmon. For it is explained in the Zohar, Terumah)

But the ascent, which comes through the "desire of the heart" (re'usa deliba) to be nullified and absorbed in the Infinite Light, reaches Adam Kadmon's first three Sefiros. The gloss brings proof from the Zohar on Terumah.

(דקל"ב ב') שמא דמ"ב אתוון כו' עד דאתעטרא באין סוף. ועל דא סליק ולא נחית.⁹⁹

(132b): "The Name of forty-two letters," etc., up to "until it is crowned in the Infinite One (Ein Sof); and therefore it ascends and does not descend."

The Zohar says that the Name of Forty-two Letters rises until it is crowned in the Infinite One, and therefore it "ascends and does not descend."

הרי משמע דהעלייה ע"י שם מ"ב היא בא"ס ממש ועיין בפע"ח [כפרי עץ חיים] שער הק"ש [הקריאת שמע] פכ"ה דשם מ"ב הוא בג"ר [בגי ראשונות] כח"ב [כתר חכמה בינה] דז"א כו'.

This implies that the ascent through the Name of Forty-two is into the Infinite One itself. And see Pri Etz Chaim, the Gate of the Shema, chapter 25, that the Name of Forty-two is in the first three [Sefiros], Keser, Chochmah and Binah, of Z'eir Anpin, etc.

So the ascent through the Name of Forty-two reaches the Infinite One itself. The gloss also cites Pri Etz Chaim, which places this Name in the first three Sefiros, Keser, Chochmah and Binah, of Z'eir Anpin.

24 ואפשר שזהו פ"י סליק ולא נחית דהיינו שההעלאה הוא למקום גבוה מה שא"א שיהיה משם שום המשכה וכנ"ל.

And it is possible that this is the meaning of "ascends and does not descend": that the ascent is to so high a place that no drawing down at all is possible from there, as mentioned above.

Perhaps "ascends and does not descend" means that the ascent reaches a place so high that nothing at all can be drawn down from it.

ואפשר ג"כ לומר¹⁰⁰ שהמשכה ממוצאיהם הוא מבחי' אריך דכללות אבי"ע [אצילות בריאה יצירה עשיה] אבל ההעלאה היא נוגע בבחי' עתיק שהוא בחי' האצילות כו'

And it is also possible to say that the drawing down from “their goings forth” is from the level of the Arich of Atzilus, Beriah, Yetzirah and Asiyah as a whole, but the ascent reaches the level of Atik, which is the level of the Atzilus, etc.,

Or perhaps the drawing down comes from the “Arich” of all four worlds together, which is Adam Kadmon, while the ascent reaches the “Atik” of the overall scheme, which is its “Atzilus.”

דכללות העולמות, וע"ד משנ"ת [מה שנתבאר] בביאור ע"פ את שכתותי תשמרו¹⁰¹ בענין פי' שבת עילאה שהוא העליה מבחי' אשר ברא כו' דהיינו שגם א"ק [אדם קדמון] שנק' אדם דבריאה עולה למעלה יותר כו':

of the worlds as a whole; along the lines of what has been explained in the explanation on the verse “You shall keep My Shabbosos,” on the meaning of the supernal Shabbos, which is the ascent from the level of “which [G-d] created,” etc.: that is, that even Adam Kadmon, which is called “Adam of Beriah,” ascends higher still, etc.

That higher “Atzilus” is the Infinite Light itself, as the maamar said at its opening. The same is taught of the “supernal Shabbos” in the explanation of “You shall keep My Shabbosos”: an ascent beyond the level of “which G-d created,” in which even Adam Kadmon, only “Adam of Beriah,” rises higher still.

IN ONE'S AVODAH

Through Torah study a person draws the Supreme Will itself onto his soul, “Grant truth to Yaakov,” and with it the self-nullification of the soul’s source, which gives the soul power over the body that comes from “the skin of the serpent.” Every blessing over a mitzvah follows the same path: drawing down, rising up and binding inwardly. The soul’s own “journeys” are the longing of the heart to be nullified and absorbed in the Infinite Light, an ascent that can reach higher than anything drawn down to it.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that even Adam Kadmon counts only as “Beriah,” and what then is the “Atzilus” above it?
2. How does the principle “My thoughts are not your thoughts” explain the way the ten Sefiros are included in Adam Kadmon?
3. How does “reaching and not reaching” differ from the returning surrounding light, and how does it explain the alternation of encamping and journeying?
4. Why are the journeys forty-two (six times seven) while the Counting of the Omer is forty-nine (seven times seven)?
5. In what sense can the soul’s ascent “to their goings forth” reach higher than the place from which its light was first drawn down?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור עוד לענין מוצאיהם

According to the note, Or HaTorah refers to this discourse in several places as “the second explanation of ‘These are the journeys’ of 5571 (1811),” and quotes an excerpt of it, with a few glosses, at p. 524 ff.

KEHOT’S NOTE

בכמה מקומות באוה”ת מציין לד”ה זה: ביאור שני דאלה מסעי תקע”א. (אוה”ת ויקרא-ב ע’ תקד). קטע ממאמר זה מובא באוה”ת ויקרא-ב ע’ תקדד ואילך עם הגהות אחדות.

2 Moshe wrote down “their goings forth to their journeys by the word of Havayah, and these are their journeys to their goings forth.” This maamar is a further explanation of the two halves of that verse.

במדבר ל”ג:ב’ Numbers 33:2

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה’ וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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3 הנה א”ק נקרא אדם דבריהא

The note points to these places for the theme of the three levels of “Adam” (of Beriah, Yetzirah and Asiyah) that the maamar opens with.

KEHOT’S NOTE

בענין ג’ בחי’ אדם, ראה באוה”ת בלק ע’ תתקסב ואילך. אוה”ת ענינים ערך א”ק. ויקרא-ב ע’ תקו. שרש מצות התפלה פרק כח. ובכ”ד.

4 א”ק נקרא אדם דבריהא

The Kehot note reproduces the Rebbe’s note there, which gathers the sources for calling Adam Kadmon “Adam of Beriah”: the Tikkunei Zohar, Etz Chaim, this passage of Likkutei Torah, and later discourses that explain it.

KEHOT’S NOTE

ע”ד אדם דבי”ע זה ראה בת”ז תי סט (קיד, א) ותי ע’ (קט, א. קלב, א). וראה בע”ח ש”ג פ”א דא”ק נק’ אדם דבריהא — כמ”ש בפנים [בסה”מ תשי”ח ע’ 113] כ”ה בלקו”ת פ’ מסעי ד”ה ביאור עוד לענין מוצאיהם, ונתבאר בכ”מ ומהם בד”ה ג’ בחי’ אדם [נדפס באוה”ת ענינים ערך א”ק]. בעבר הנהר תרנ”ז. אין עומדין להתפלל תרס”ז. — בי דעות באוה”ת בחי’ בא”ק מדבר ראה בד”ה החדש הזה תרס”ז. — ומ”ש בעמק המלך שער א”ק סתימאה פ”ח, מדבר בכ”מ שבעא”ק, ויש לעיין במ”ש שער עולם הבריאה פ”ג — בדרוש ג’ בחי’ אדם מבואר דמ”ש דאצי”ה הוא אדם דעש”י גם בי”ע (דפרטיות) בכלל. — הערת כ”ק אדמו”ר בסה”מ תשי”ח ע’ 113.

5 ובחי’ אצילות אינו אלא בחי’ אור אין סוף

The note points there for a parallel discussion of the statement that the “Atzilus” of the overall scheme is the Infinite

Light itself.

KEHOT’S NOTE

ראה אוה”ת ענינים ע’ שטז.

6 או ע”י

A variant reading: where this text has “or Atik Yomin,” Or HaTorah reads “which is the level of Atik Yomin,” identifying Akudim and Nekudim with Atik rather than giving it as an alternative.

KEHOT’S NOTE

באוה”ת ויקרא איתקו: שהוא בחי’ ע”י.

PARAGRAPH 2

7 ויאצל

G-d “drew off (vayatzel) from the spirit that was upon him [Moshe] and placed it upon the seventy elders.” The maamar derives the name Atzilus from this word: a drawing out of what already exists.

במדבר י”א:כ”ה Numbers 11:25

וַיֵּרֶד ה’ בְּעָנָן וַיִּדְבֹּר אֵלָיו וַיֹּאצֵּל מִדְּהָרוֹחַ אֲשֶׁר עָלָיו וַיִּתֵּן עַל־שִׁבְעִים אִישׁ הַזִּקְנִים וַיְהִי כְנֹחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ וְלֹא יָסֻפוּ:

And the L-RD came down in the cloud, and spoke unto him, and took of the spirit that was upon him, and put it upon the seventy elders; and it came to pass, that, when the spirit rested upon them, they prophesied, but they did so no more.

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KEHOT’S NOTE

במדבר יא, כה.

8 ע”פ ואלה המשפטים

There the Alter Rebbe explains that Atzilus is from vayatzel: what was hidden in Moshe was revealed in the seventy elders.

KEHOT’S NOTE

תו”א עו, ב.

9 עד שלא נבה”ע

In Behar the Alter Rebbe quotes “before the world was created there was the Holy One, blessed be He, and His great Name alone” to explain that the level the Zohar calls “light” is also called “Name.” A name bears no comparison to the person’s essence, and yet his life-force is drawn into its letters.

KEHOT’S NOTE

פדרי”א פ”ג. וע’ לעיל פ’ בהר מא, ג. מג, ב ובמ”מ לשם. נא, ד. [כ].

10 עד שלא נברא העולם היה הוא ושמו בלבד

Pirkei deRabbi Eliezer says that before the world was created there was the Holy One, blessed be He, and His great

PARAGRAPH 8

15 ובד"ה וירא ישראל

There the Alter Rebbe explains the doubled “Havayah, Havayah” as two Names: the lower Havayah brings all the worlds into being from nothing, through tzimtzum (the yud) and then the spreading of light (the hei).

KEHOT'S NOTE

תו"א סא, ד.

PARAGRAPH 9

16 בביאור ע"פ יביאו לבוש מלכות

The note locates the explanation on “Let them bring royal apparel” in Torah Ohr’s section on Megillas Esther, where the possibility of endless Sefiros is discussed further.

KEHOT'S NOTE

תו"א במג"א.

17 יהי אור ויהי אור

“And G-d said, Let there be light, and there was light.” The maamar reads the two phrases as two stages: the light within Adam Kadmon, and the light drawn down below.

בראשית א:3

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי אוֹר:

And G-d said: ‘Let there be light.’ And there was light.

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KEHOT'S NOTE

בראשית א, ג.

18 באופן אחר קצת

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה גם תו"א מ, א.

19 ע"פ למנצח על השמינית

There the Alter Rebbe explains that the level of “the Will of all wills” is called Adam Kadmon, before Atzilus, so far above it that even Chochmah is like “making” before it.

KEHOT'S NOTE

לקו"ת פי תוריע כא, א.

20 קוצו העליון ואח"כ גוף היידי

The note points to Mishnas Chassidim’s laws of writing tefillin for this order of writing the yud, and to the next chapter on writing the Name.

KEHOT'S NOTE

ראה משנת חסידים מסי' תיקון תפילין פ"א מ"ו. פ"ב מ"א בנוגע לכתיבת השם.

21 ועיין בפ"י הרמ"ז

There the Alter Rebbe cites the same Ramaz on “three worlds” and divides all the worlds into three: Beriah, Yetzirah and Asiyah; Atzilus; and the worlds above Atzilus.

KEHOT'S NOTE

ראה לעיל פי קדושים ל, ג.

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

22

תלת עלמין

The Zohar teaches that the Holy One, blessed be He, has three worlds in which He is hidden: a supreme, concealed world; a second bound to it, through which He is known; and a lower world where He is found and not found. The gloss refers to the Ramaz’s commentary on this passage.

ספר הזהר, שלח לך ו' ל"ט ח"מ:ט"ט 6:39-8:49 Zohar, Sh'lach

23

הי מרגלא בפה קדוש המגיד נ"ע

The note points there as another place where the Maggid’s saying is recorded.

KEHOT'S NOTE

ראה ביאורו להצ"צ ח"א ע' רנט. וכן הלשון באוה"ת ענינים ע' פד "כן אמר רבינו הגדול נ"ע בשם הרב המגיד דמזריטש נ"ע שהי' מרגלא בפומי דבחי א"ק הוא אור כללי, וכן מצאתי גם כן בפירוש לתלמיד ר' ישראל סרוג תלמיד הארז"ל". ראה גם מצות האמנת אלקות נח, ב.

24

קורא הדורות מראש

“Who has wrought and done it? He who calls the generations from the beginning.” The Maggid read the “generations” as the Ten Sefiros, called forth from the “head,” Adam Kadmon.

ישעיהו מ"א:ד' Isaiah 41:4

מִי־פָעַל וַעֲשָׂה קְרָא הַדֹּרוֹת מֵרֵאשִׁית אֲנִי ה' רִאשׁוֹן וְאֶת־אֲחֵרִים אֲנִי־הוּא:

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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KEHOT'S NOTE

ישע"י מא, ד.

25

ע"פ מ"ש במ"ח

The note points there for a further discussion of Mishnas Chassidim’s statement that Adam Kadmon is the “Arich” of the four worlds.

KEHOT'S NOTE

ראה גם המשך תערי"ב ח"א פרק קסז. ח"ג ע' א"שצא.

26

דא"ק הוא סוד האריך

A later discourse the note lists on Adam Kadmon as the “Arich” of all the worlds.

KEHOT'S NOTE

ראה ד"ה בסוכות תשבו תרס"ד. המשך בששה"ק תערי"ב ח"א ע' שלו ואילך.

27

The Zohar comments on “and there was light”: “a light that already was.” The gloss reads this as the light already included in Adam Kadmon before it was drawn down.

ספר הזהר, בראשית ה:כ"ח-ל"ח Zohar, Bereshit 5:28-38

LIGHT, AND THERE WAS LIGHT. These words imply that there had already been light. This word, awr (light), contains in itself a hidden significance. The expansive force proceeding from the hidden recesses of the secret supernal ether opened a path and produced from itself a mysterious point (or, rather, the En Sof (Limitless) clave its own ether and disclosed this point), Yod. When this expanded, that which was

left of the mysterious AWIR (ether) was found to be AWR (light).

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 10

28 מלשון דארי דארי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ביצה (טו, סע"ב). מגילה (יב, א), שם אי "דרי" בלא "א". [כ].

29 נקי בני בני כמ"ש במ"א

There the Alter Rebbe reads the blessing "Who remembers the kindnesses of the fathers ... and brings a redeemer to their children's children" as the Sefiros: the "fathers" are Abba and Imma, the "children" Chesed, Gevurah and Tiferes, and the "children's children" Netzach, Hod and Yesod.

KEHOT'S NOTE

ראה לקמן ש"ש מו, ב.

30 דורי נסע ונגלה

Chizkiyahu's prayer: "My dwelling (dori) is pulled up and carried away from me like a shepherd's tent." The text points to the Arizal's explanation of the word dori, which shares its root with dor, "generation."

ישעיהו ל"ח:12

דורי נסע ונגלה מני כִּאֵהֶל רָעִי קִפְדָּתִי כְּאֵרֶג חֲזִי מִדֵּלָה יִבְצַעֲנִי מִיּוֹם עַד לַיְלָה תִּשְׁלִימֵנִי:

My habitation is plucked up and carried away from me as a shepherd's tent; I have rolled up like a weaver my life; He will cut me off from the thrum; from day even to night wilt Thou make an end of me.

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31 קורא הדורות מראש

The Zohar on Lech Lecha says that the Holy One, blessed be He, called Avraham constantly from the day the world was created, as it is written, "He calls the generations from the beginning."

ספר הזוהר, לך לך כ"ב:ר"ב-רכ"ה225-2212

"Whom he calleth in righteousness": because G-d was calling him constantly from the day that the world was created, as it is written, "calling the generations from the beginning" (Is. 41, 4). "To his foot": i.e. to attach him to His service and to bring him near to Himself.

The Zohar; London, Soncino Press, 1933 (Public Domain)

32 קורא הדורות מראש

The Zohar on Vayechi teaches that all the generations stood before G-d before the world was created, and that all souls stand before Him in their form and are called by

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

name before they descend. The text cites it for the verse referring to the souls of the righteous.

ספר הזוהר, ויחי ל"ח:שס"ה-ל"ו:שע"ו376-365-35

In the same way all the generations of the world from one end to the other stand before Him before they come into the world, as it says, "He calleth the generations from the beginning" (Is. 41, 4), i.e. from the Creation; all the souls that are to descend into the world stand before G-d before they descend in the form which they are to assume in this world, and are called by name.

The Zohar; London, Soncino Press, 1933 (Public Domain)

33 בע"ח שער ח' פרק ה'

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בדפוס שקלאו תק"ס. לפנינו ש"ט וגם לא פ"ה רק רפ"ו, יעו"ש. [כ].

34 ולעילא מגולגלתא דיליה יש בו דוגמת בחינת עתיק דאצילות

Etz Chaim says that Adam Kadmon includes the four Names Av, Sag, Mah and Ban, and that above its skull there is a counterpart of Atik of Atzilus. The Kehot note locates the quote here in today's editions.

Sefer Etz Chaim 9:6 ט"ו:חיים עץ

... ג"כ אורות לחוץ שהם ענפיו והע"ב הוא במוחין דיליה נגד א"א ואבא דאצילות ולעילא מגולגלתא דיליה יש בו דוגמא בחינת עתיק דאצילות וס"ג דיליה מאוזן ולמטה עד טבורו והוא כנגד בינה דאצילות ומ"ה וב"ן דיליה מטבורא ולמטה כנגד ז"ן דאצילות והנה עד"ו שבפנימיותו כן הוא באורות שיוצאין ממנו שהם ענפיו כנו' כי שערות ראשו כנגד ענפי ע"ב ושערות דיקנא הם מאח"פ כנגד ענפי ס"ג שבהם כלולים אר"א שבין שניהם לקחו בינה דמ"ה אחר התיקון שהוא שם ס"ג הכולל שניהם והם נכללות במזל דדיקנא דא"א והבן זה מאוד כי הן ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 11

35 לעיל בביאור ע"פ שחורה אני

The note explains that "above" here means the explanation printed in the Shir HaShirim volume, at 7d.

Song of Songs 7:4 ד:ה שיר השירים

שְׁנֵי שְׂדֵיךְ כְּשְׁנֵי עֶפְרַיִם תְּאֵמִי צְבִיחָה:

Thy two breasts are like two fawns that are twins of a gazelle.

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KEHOT'S NOTE

הכוונה להנדפס להלן ש"ש ז, ד.

36 שחורה אני ונאווה

"I am black but comely." The text refers to its explanation on this verse for the lowest level of the Infinite Light described as Malchus.

Song of Songs 1:5 ה:א שיר השירים

שְׁחֹרָה אֲנִי וְנָאוּהָ בָנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קֶדֶר כִּירְעוֹת שְׁלֵמָה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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37

תי"ו רשים רשימו

In the Idra Rabba the Zohar says that among the marks of the letters, the tav marks a mark for Atik Yomin, which has no equal. The text points to the Arizal's explanation of this passage.

ספר הזוהר, האדרא רבא גי' י"ד-ר' כ"ה: 3:14-6:25 Zohar, Idra Rabba

38

בביאור ע"פ את שבתותי

There the explanation on "You shall keep My Shabbosos" distinguishes levels of Shabbos in the overall scheme of the worlds: relative to one of them Adam Kadmon is still below, while another reaches even into Adam Kadmon, because Adam Kadmon includes Atzilus, Beriah, Yetzirah and Asiyah as one.

KEHOT'S NOTE

לעיל פ' בהר מד, ד.

39

ע"פ ואכלתם אכול

There the Alter Rebbe teaches that the souls to be revealed in the future come from the level of the circle that precedes the kav, and are far higher.

KEHOT'S NOTE

לעיל פ' צו ז, ג.

40

ואכלתם אכול

"And you shall eat, eating, and be satisfied." Likkutei Torah reads the doubled eating as souls of the future elevating the souls of the present.

Joel 2:26 יואל ב' כ"ו

וְאֶכְלֶתֶם אֹכֹל וְשָׂבוּעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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41

דכמו שמלי דאצילות

As quoted in the note, this discourse cites the present explanation of "their goings forth to their journeys" for the teaching that the first revelation of the kav is the Malchus of the general Atzilus, and supports it from Etz Chaim's Gate of the Breaking of the Vessels, chapter 5, on the counterpart of Atik above the skull of Adam Kadmon.

KEHOT'S NOTE

ראה ד"ה צאינה וראינה תרנ"ד (ע' רצט): ולפמ"ש בלקו"ת פ' מסעי בהביאור דמוצאיהם למסעיהם דראשית גילוי הקו הוא בחי' מלי דאצי' דכללות, וכ"ה ממ"ש בע"ה שער שבירת הכלים פ"ה שיש כדוגמת עתיק לעילא מגולגלתא דא"ק, ע"ש.

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

42

אז יבקע כשחר אורך

"Then your light shall break forth like the dawn." The maamar reads "break forth" (yibaka) as the kav breaking through the tzimtzum.

ישעיהו נ"ח:ח"ה: Isaiah 58:8

אֲזַיִּבְקַע כְּשַׁחַר אֹרְךָ וְאֶרְכָּתְךָ מִהֶרֶץ תִּצְמַח וְהָלַךְ לִפְנֵיךָ צִדְקָה כְּבוֹד ה' יִצְאֶפֶק:

Then shall thy light break forth as the morning, And thy healing shall spring forth speedily; And thy righteousness shall go before thee, The glory of the L-RD shall be thy rearward.

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43

עשר ולא אחד עשר

The note gives this as a further place where "ten and not eleven" is discussed.

KEHOT'S NOTE

בס"י ועל"ק שה"ש י, ב. [כ].

44

עשר ולא אחד עשר

"Ten Sefiros of nothingness: ten and not nine, ten and not eleven." The maamar uses it to show that the kav, the "thread" of the Infinite One, is not counted as an eleventh Sefirah.

ספר יצירה א' ד"ה: 1:4 Sefer Yetzirah

עשר ספירות בלימה עשר ולא תשע, עשר ולא אחת עשרה, הבן בחכמה וחכם בכינה, בחון בהם וחקור מהם והעמד דבר על בוריו והשב יוצר על מכונו:

Ten are the numbers out of nothing, and not the number nine, ten and not eleven. Comprehend this great wisdom, understand this knowledge, inquire into it and ponder on it, render it evident and lead the Creator back to His throne again.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

45

אנת הוא חד

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ו בהקדמה יז, א.

46

אנת הוא חד ולא בחושבן

Elijah's prayer opens: "Master of the worlds, You are One, but not in number." It expresses that G-d is above the count of the Sefiros He brought forth.

תקוני זוהר י"ז א:ט"א-9:11 Tikkunei Zohar

פתח אליהו ואמר רבון עלמין דאנת הוא חד ולא בחשבן. אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא.

Constantinople, 1740 (CC-BY-NC)

47

בביאור ע"פ ראיתי

There the Alter Rebbe explains that the purpose of divine service is to draw down a revelation of G-dliness from above the chain of descending worlds.

KEHOT'S NOTE

לעיל פי' בהעלותך לו, א.

48

ראיתי והנה מנורת זהב

Zechariah's vision: "I have seen, and behold, a menorah all of gold." The text refers to its explanation on this verse for the light above the kav.

Zechariah 4:2: זכריה ד' כ"ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וְאָמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְהָה עָלֶיהָ שִׁבְעָה וְשִׁבְעָה נִרְתְּמָהּ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוֹצָקוֹת לְזָרוֹת אֲשֶׁר עָלֶיהָ רֹאשָׁה:

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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49

מבואר בע"ה

The note points to this page for the teaching of Etz Chaim that the feet of Adam Kadmon end at the bottom of Asiyah.

KEHOT'S NOTE

ע"ל תוריע (כא, ג). וע"ע בתו"א ביאור ע"פ ותחת רגליו כמעשה לבנת הספיר. ובאגדה"ק (סי' כ) ד"ה איהו וחיה"ו. [כ].

PARAGRAPH 12

50

ויהי בנסוע . . ובנחה יאמר

"And it was, when the Ark set out, Moshe said: Arise, Havayah." The maamar reads the setting out as an ascent.

Numbers 10:35: למדבר י'

וַיְהִי בְּנִסְעַת הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה ה' וַיִּפְצוּ אֹיְבָיִךְ וַיִּנָּסוּ מִשְׁנָאֶיִךְ מִפְּנֶיךָ:

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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KEHOT'S NOTE

במדבר י', לה-לו.

51

ובנחה יאמר

"And when it rested, he would say: Return, Havayah." The maamar reads the resting as a drawing down.

Numbers 10:36: למדבר י'

וּבְנַחְתָּהּ יֹאמֶר שׁוּבָה הָאֵלֹהִים אֵלֵינוּ: א

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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PARAGRAPH 13

52

ועל האי אקרי ברח לך אל מקומך

The Idra Zuta speaks of the supernal head that is not known and does not cleave to wisdom or understanding, and says that about it is written "Flee to your place" and "the living creatures ran and returned." The maamar uses it for light that withdraws as soon as it reaches.

Zohar, Idra Zuta 1:29-4:37: ל"ז ד' כ"ט-ד' כ"ט זוטא א' כ"ט

53

ברח לך אל מקומך

Balak tells Bilaam, "Now flee to your place." The Zohar applies the words to the highest level, which withdraws to its place.

Numbers 24:11: כ"ד י"א

וְעַתָּה בְּרַח־לְךָ אֶל־מְקוֹמְךָ אֲמַרְתִּי כִּפְדֹּ אֶכְבְּדְּךָ וְהִנֵּה מִנְעָה ה' מִכְבוֹדִי:

Therefore now flee thou to thy place; I thought to promote thee unto great honour; but, lo, the L-RD hath kept thee back from honour.'

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54

והחיות רצוא ושוב

In Yechezkel's vision "the living creatures ran and returned." It is the classic image of "reaching and not reaching": approaching and withdrawing.

Ezekiel 1:14: ד"ד י"א

וְהַחַיּוֹת רָצְאוּ וְשׁוּבוּ כְּמִרְאָה הַבֶּקֶץ:

And the living creatures ran and returned as the appearance of a flash of lightning.

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KEHOT'S NOTE

יחזקאל א, יד.

55

הלויים נושאים את המשכן

The Levites are appointed over the Mishkan of the Testimony: "they shall carry the Mishkan and all its vessels." The maamar links their carrying to ascent through Gevurah.

Numbers 1:50: א' נ'

וְאֵתָהּ הִפְקִד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדֻת וְעַל כָּל־כֵּלָיו וְעַל כָּל־אֲשֶׁר־לוֹ הִמָּה יִשְׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כֵּלָיו וְהֵם יִשְׁרְתֻהוּ וְסָבִיב לְמִשְׁכַּן יִחְנוּ: but appoint thou the Levites over the tabernacle of the testimony, and over all the furniture thereof, and over all that belongeth to it; they shall bear the tabernacle, and all the furniture thereof; and they shall minister unto it, and shall encamp round about the tabernacle.

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KEHOT'S NOTE

ראה במדבר א, נ.

56

בדרוש פורים . . חייב אינש

In this Purim discourse the Alter Rebbe works through the letters of the Name Havayah in the soul: the vav must be drawn into the final hei, so that thought, speech and ac-

tion are filled with holy attributes, and the root of the vav is drawn from the yud and hei above.

KEHOT'S NOTE

תו"א צה, ג ואילך.

57

כי יד על כס

"For a hand is upon the throne of Yah," said after the war with Amalek. The text refers to the Purim discourse that explains it with the three "hands" in the soul.

Exodus 17:16 ט"ז:ט"ז שמות

וַיֹּאמֶר כִּי־יָד עַל־כִּסֵּי קַה מִלְחָמָה לְהַבְיָאָהָּ Havayah בְּעֶמְלֶק מִדֶּר דֶּר:

And he said: 'The hand upon the throne of the L-RD: the L-RD will have war with Amalek from generation to generation.'

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58

הלוים ג"כ שומרים המקדש

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מדות פ"א, מ"א.

59

הלוים ג"כ שומרים . . בכ"א מקומות

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

מדות פ"א, מ"א.

60

שומרים המקדש בכ"א מקומות

The Mishnah teaches that the Kohanim kept watch in the Temple at three places and the Levites at twenty-one. The maamar reads the Levites' watch as guarding against the kelipos.

Mishnah Middot 1:1 א'א:א'א משנה מדות

בשלושה מקומות הכהנים שומרים בבית המקדש, בבית אבטינס, ובבית הניצוצ, ובבית המוקד. והלוים בעשרים ואחד מקום. חמשה, על חמשה שערי הר הבית. ארבעה, על ארבע פנותיו מתוכו. חמשה, על חמשה שערי העזרה. ארבעה, על ארבע פנותיה מבחוץ. ואחד בלשכת הקרבן, ואחד בלשכת הפרכת, ואחד לאחורי בית הכפרת:

In three places the priests keep watch in the Temple: in the chamber of Avtinas, in the chamber of the spark, and in the fire chamber. And the Levites in twenty-one places: Five at the five gates of the Temple Mount; Four at its four corners on the inside; Five at five of the gates of the courtyard; Four at its four corners on the outside; One at the offering chamber; One at the chamber of the curtain, And one behind the place of the kapporet.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

61

והזר הקרב

The Raaya Mehemna on Shoftim says that when fire came down from above onto the wood of the offering, "the stranger who comes near shall be put to death," burned by

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

it. The text cites it on the Levites guarding against what is foreign to holiness.

Sofar Zohar, Shoftim 1:1-2:10 ב'י:א'א-ב'י:א'א שופטים, ספר הזהר

62

והזר הקרב

The Raaya Mehemna on Teitzei applies "No stranger shall eat of the holy" and "the stranger who comes near shall be put to death" to the evil inclination. The text cites it as a further discussion of the verse.

Sofar Zohar, Ki Teitzei 26:127-28:138 כ"ו:קכ"ז-כ"ו:קכ"ז כי תצא, ספר הזהר

63

והזר הקרב

The Zohar on Bereshis says that none may approach the inner "vineyard" except those fit to serve within, and therefore it is written, "the stranger who comes near shall be put to death."

Sofar Zohar, Bereshit 32:330-35:339 ל"ב:ש"ל-ל"ב:ש"ל בראשית, ספר הזהר

64

והזר הקרב

The Raaya Mehemna on Mishpatim calls the evil inclination the "stranger," of whom it is said, "My glory I will not give to another" and "the stranger who comes near shall be put to death."

Sofar Zohar, Mishpatim 13:433-14:443 י"ג:תל"ג-י"ג:תל"ג משפטים, ספר הזהר

65

והזר הקרב

The Raaya Mehemna on Tzav (the text cites the end of 33b; the words fall on 34a) says that just as one with a blemish may not approach the Shechinah, neither may a "stranger": "the stranger who comes near shall be put to death."

Sofar Zohar, Tzav 21:154-24:166 כ"ד:קס"ו-כ"ד:קס"ו צו, ספר הזהר

66

הזר הקרב יומת כו'

"And the stranger who comes near shall be put to death," said of the Mishkan, which only the Levites may handle. The Kehot note remarks that the "etc." is puzzling, since these words end the verse.

Numbers 1:51 א'א:נ"א במדבר

ובנסע המשכן יורידו אתו הלוים ובחגת המשכן יקימו אתו הלוים והזר הקרב יומת:

And when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle is to be pitched, the Levites shall set it up; and the common man that draweth nigh shall be put to death.

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KEHOT'S NOTE

במדבר א, נא. תי "כו" צ"ע שהרי זה סוף פסוק.

67

לאיש זר

The Zohar on Mishpatim reads "If a Kohen's daughter is married to a strange man" as the holy soul drawn from a

supernal place. The text points to the Ramaz's commentary on this passage.

Zohar, Mishpatim 3:23-34 ל"ד-ג: משפטים

Now, "the priest's daughter" is the superior soul, the daughter of our father Abraham, the first of proselytes, who drew this soul from a supernal region. And "a priest's daughter married unto a stranger" refers to the holy soul which emanates from a supernal region and enters into the hidden part of the Tree of Life. And when the breath of the supernal Priest has breathed souls into that Tree, those souls fly away from there and enter a certain treasure-house. Woe unto the world that knows not how to ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

68

ושמו איש איש על עבודתו

Aharon and his sons "shall come and set them, each man to his service and to his burden." The Kehot note points out that the verse has "them" (osam), which the text leaves out. The maamar learns that the Levites' work began through the Kohanim.

Numbers 4:19 ט"ט: במדבר

וְזֹאת עֲשׂוּ לָהֶם וְחַיּוּ וְלֹא יָמָתוּ בְּגִשְׁתָּם אֶת־קֹדֶשׁ הַקֹּדָשִׁים אֲהֲרֹן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל־עֲבֹדָתוֹ וְאֶל־מִשְׁאֹוֹ:

but thus do unto them, that they may live, and not die, when they approach unto the most holy things: Aaron and his sons shall go in, and appoint them every one to his service and to his burden;

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KEHOT'S NOTE

במדבר ד, יט, ושם איי "אותם". [כ].

69

מקריבים ב' כבשים תמידים ליום

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם כה, ג.

70

ב' כבשים תמידים ליום

The daily offering: "two yearling lambs without blemish each day, a continual burnt-offering." The maamar reads the lambs as drawing down from the seven lower Sefiros.

Numbers 28:3 ג: במדבר

וְאָמַרְתָּ לָהֶם זֶה הָאֵשֶׁה אֲשֶׁר תִּקְרִיבוּ לַיהוָה כְּבָשִׂים בְּנֵי־שָׁנָה תְּמִידָם שְׁנַיִם לַיּוֹם עֹלָה תְּמִיד:

And thou shalt say unto them: This is the offering made by fire which ye shall bring unto the L-RD: he-lambs of the first year without blemish, two day by day, for a continual burnt-offering.

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ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

71

והכשבים הפריד יעקב

"And the lambs Yaakov separated," in the account of Lavan's flocks. The maamar reads Yaakov, the seven lower Sefiros, as drawing the "lambs" down from their root.

Genesis 30:40 מ': בראשית

וְהַכְּשָׁבִים הִפְרִיד יַעֲקֹב וַיִּתֵּן פָּנָיו הַצֹּאן אֶל־עֵקֶד וְכָל־חוּם בְּצֹאן לָבָן וַיִּשְׁתְּלוּ עֲדָרִים לְבָדוֹ וְלֹא שָׂתָם עַל־צֹאן לָבָן:

And Jacob separated the lambs—he also set the faces of the flocks toward the streaked and all the dark in the flock of Laban—and put his own droves apart, and put them not unto Laban's flock.

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KEHOT'S NOTE

בראשית ל, מ.

72

שער רישׁי כעמר נקא

In Daniel's vision of the Ancient of Days, "the hair of His head was like pure wool." In Kabbalah this hair stands for the supernal attributes rooted in Atik.

Daniel 7:9 ט"ז: דניאל

חָזָה הָיִית עַד דִּי כְרִסְוֹן רִמְיוּ וְעֵתִיק יוֹמִין יָתֵב לְבוּשָׁה כְּתֹלֵג חֲזֹר וְשַׁעֲרָאֵשָׁה כְּעֶמֶר נִקָּא כְּרִסְיָה שְׂבָכִין דִּי־נֹר גְּלִגְלוּהִי נֹר דְּלִק:

I beheld Till thrones were placed, And one that was ancient of days did sit: His raiment was as white snow, And the hair of his head like pure wool; His throne was fiery flames, and the wheels thereof burning fire.

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KEHOT'S NOTE

דניאל ז, ט.

73

ומבואר במ"א . . תנופת שתי הכבשים בחג השבועות

There the Alter Rebbe discusses the waving of the two lambs, which was done together with the two loaves, and cites the Mishnah (Menachos, chapter 5) that the loaves are placed on top of the lambs.

KEHOT'S NOTE

לעיל לקו"ת פ' אמור (לט, א).

74

בכל מאדך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar links the first section of the Shema, which contains "with all your might," to the Name of Forty-two.

Deuteronomy 6:5 ה': דברים

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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75

בד"ה מקושש

There the Alter Rebbe notes that the second section of the Shema does not say "with all your might," which appears only in the first section.

KEHOT'S NOTE

לעיל פ' שלח מב, ג.

76

סליק ולא נחית

The Zohar says that the Name of Forty-two Letters is crowned in the upper world and “ascends and does not descend,” crowned within supernal thought. The maamar suggests that this is because the ascent reaches the Supreme Will, from which nothing flows down.

Zohar, Terumah 10:106–116 קט"ו-קט"ז תרומה

77

חכם אינו מדבר בפני מי שגדול

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

אבות פ"ה, מ"ז.

78

אינו מדבר בפני מי שגדול ממנו

Among the seven traits of a wise man: he does not speak before one who is greater than he in wisdom. The text refers to its use as an analogy for the Sea freezing before a higher revelation.

Pirkei Avot 5:7 משה אבות ה'ז

שבעה דברים בגלם ושבעה בחכם. חכם אינו מדבר בפני מי שהוא גדול ממנו בחכמה ובמנין, ואינו נכנס לתוך דברי חברו, ואינו נבהל להשיב, שואל כענין ומשיב כהלכה, ואומר על ראשון ראשון ועל אחרון אחרון, ועל מה שלא שמע, אומר לא שמעתי, ומודה על האמת. וחלופיהן בגלם:

[There are] seven things [characteristic] in a clod, and seven in a wise man: A wise man does not speak before one who is greater than he in wisdom, And does not break into his fellow's speech; And is not hasty to answer; He asks what is relevant, and he answers to the point; And he speaks of the first [point] first, and of the last [point] last; And concerning that which he has not heard, he says: I have not heard; And he acknowledges the truth. And the reverse ...

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PARAGRAPH 15

79

חכמת האמת שאין עוד מלבדו

The gloss in Tanya, chapter 35, explains why the Infinite Light unites with Atzilus only through Chochmah: the Infinite One is the true One, He alone and nothing besides Him, and this is the level of Chochmah.

Tanya, Likkutei Amarim 35:7 חלק ראשון; ליקוטי אמרים

הגהה וכאשר שמעתי ממורי עליו השלום, פירוש וטעם למה שכתוב בעץ חיים, שאור-אין-סוף ברוך-הוא אינו מתייחד אפילו בעולם האצילות אלא על ידי התלבשותו תחלה בספירת חכמה, והיינו משום שאין-סוף ברוך-הוא, הוא אחד האמת, שהוא לבדו הוא ואין זולתו, וזו היא מדרגת החכמה וכו':

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80

נחשבת כעשייה גופנית

Sha'ar HaYichud VahaEmunah teaches that relative to the Holy One, blessed be He, Chochmah, the beginning of

ביאור עוד לענין מוצאיהם למסעיהם ומסעיהם למוצאיהם

thought, is like the “end of action,” as in “You made them all with wisdom.” The maamar uses it to show why Chochmah is only a “seal” or “writing.”

Tanya, Sha'ar HaYichud 9:4 חלק שני; שער היחוד והאמונה ט"ד

... לו, לפי שחוש המישוש אינו מתייחס ונופל אלא על עשייה גשמית הנתפסת בידים, וככה ממש, נחשבת לגבי הקדוש-ברוך-הוא מדרגת השכל וההשגה כעשייה גשמית ממש, ואפילו השגת שכלים שבעולמות עליונים, ואפילו מדרגת חכמה עילאה המחיה את כולם, כדכתיב: “כולם בחכמה עשית.”

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PARAGRAPH 17

81

חכמת אדם תאיר פניו

“A man's wisdom makes his face shine.” The maamar uses it to link the shining face, the “two apples,” with the revelation of Chochmah.

Ecclesiastes 8:1 קהלת ח"א

מי כהחכם ומי יודע פשר דבר חכמת אדם תאיר פניו ועז פניו לשנא:

Who is as the wise man? and who knoweth the interpretation of a thing? A man's wisdom maketh his face to shine, And the boldness of his face is changed.

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KEHOT'S NOTE

קהלת ח, א.

82

אשר יצר את האדם בחכמה

The Talmud gives the text of the blessing “Who formed man with wisdom,” said after relieving oneself. The maamar reads “formed” (yatzar) as Yetzirah and joins it with wisdom.

Berachot 60b:1 ברכות ס"ב א'

... “שמרונִי שמרונִי, עזרונִי עזרונִי, סמכוני סמכוני, המתנינו לי המתנינו לי עד שאכנס ואצא, שכן דרכן של בני אדם.” כי נפיק, אומר: “ברוך ... אשר יצר את האדם בחכמה, וברא בו נקבים נקבים, חללים חללים, גלוי ונודע לפני כסא כבודך שאם יפתח אחד מהם או אם יסתם אחד מהם אי אפשר לעמוד לפניך.”

Who enters a privy says, “Be honoured, ye honoured and holy Beings who minister to the Most High ! Give glory to the G-d of Israel ; leave me while I enter and do my will, then shall I come unto you.” Abbai said : Let not a man speak thus, lest they leave him and depart; but let him say, “Guard me, guard me, help me, help me, support me, support me, wait for me, wait for me until I enter and come out, for such is the way ...

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KEHOT'S NOTE

ברכות ס, ב.

83

ולאו מכל אינו מדות

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי').

not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 21

93 תתן אמת ליעקב

“Grant truth to Yaakov.” Here it names the light of truth drawn into the soul through Torah study.

Micah 7:20: מִיכָה ז'

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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PARAGRAPH 22

94 למסעיהם על פי הוי

“Moshe wrote their goings forth to their journeys by the mouth of Havayah.” The maamar reads “by the mouth of Havayah” as Malchus, which the journeys rise above.

Numbers 33:2: במדבר ל"ג:ב

ויכתב משה את־מוצאיהם למסעיהם עלי־פי ה' ואלה מסעיהם למוצאיהם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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95 כי לא על הלחם לבדו יחיה האדם

“For not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live.” The maamar stresses “comes forth” (motza): the source of the mouth, Adam Kadmon.

Deuteronomy 8:3: דברים ח':ג

ויענף וירעבך ויאכלך את־המזון אשר לא ידעת ולא ידעון אבותיך למען הודיעך כי לא עלי־הלחם לבדו יחיה האדם כי עלי־כל־מוצא פיה יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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PARAGRAPH 23

96 ואלה מסעיהם למוצאיהם

The second half of the verse, “and these are their journeys to their goings forth,” read as the ascent back to the

ביאור עוד לענין מוצאיהם למסעיהם ומוצאיהם למוצאיהם

source.

Numbers 33:2: במדבר ל"ג:ב

ויכתב משה את־מוצאיהם למסעיהם עלי־פי ה' ואלה מסעיהם למוצאיהם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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97 חרות על הלוחות

“The writing was the writing of G-d, engraved upon the Tablets.” The gloss uses it for the “engraved letters,” which are one with the stone.

Exodus 32:16: שמות ל"ב:טז

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על־הלחת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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98 אם בחקתי תלכו

“If you walk in My statutes.” The text refers to its discourse on this verse, which reads bechukosai as engraving (chakikah) and speaks of walking without limit.

Leviticus 26:3: ויקרא כ"ו:ג

אם־בחקתי תלכו ואת־מצותי תשמרו ועשיתם אתם:

If ye walk in My statutes, and keep My commandments, and do them;

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99 דאטעטרא באין סוף. ועל דא סליק ולא נחית

The Zohar says that the Name of Forty-two Letters rises higher and higher until it is crowned in the Infinite One, and so “ascends and does not descend.” The gloss concludes that the ascent reaches the Infinite One itself.

Zohar, Terumah 10:106–116: ק"ו-קט"ז

PARAGRAPH 24

100 ואפשר ג"כ לומר

The note points to this discourse for the second suggestion: that the drawing down is from the “Arich” of the worlds as a whole, while the ascent reaches their “Atik.”

KEHOT'S NOTE

ראה ד"ה בסוכות תשבו תרס"ד.

101 בביאור ע"פ את שבתותי תשמרו

There the Alter Rebbe explains “You shall keep (tishmoru) My Shabbosos”: we are only to guard the revelation given to us, because Shabbos shines as a surrounding light (makif), and the root of every surrounding light is the light above the kav.

KEHOT'S NOTE

לקו"ת פי בהר מד, ב.



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THE CHASSIDISHE PARSHA

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok